This is the most vigorous and popular of Bale's attacks on the practices of the Roman Catholics; the exposures of so many shameful and abominable facts of the foul lives and practices of the monasteries, both men and women, are so great, that Bale was advised to suppress them for decency, if not for religion's sake.—*Vide Strype.*

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The first two

partes of the Actes or vnchast examples of the Englysh votaryes, gathered out of their owne legendes and Thronycles by Johan Bale, and dedycated to our most ed oub- ted soueraigne kynge Edward the sixte.



¶ Be ware of the leuen of the pharisees, which is hypocrisye. But there is nothing hyd, that shall not be dyscouered, neyther secrete, that shall not be knowne. Therfor, what so euer they haue done in darkenesse, that same shall be known in ỹ light. Lu. xij

To the most vertuouse,

myghtye, and excellent prynce, kynge Edwarde the. vi. by the grace of God kynge of Englande, ffraunce, and Irelande, defendar of the fayth, and in earthe vnder Christe, of the churches of the sayde Englande and Ireland the supreme heade, his most humble subiect Johan Bale, wisheth all honour, helthe, and felycyte.



Like as man was of .ij. substaunces constytuted (most worthie and excellente prynce) that is to say, of sowle and of bodye, so were there for his specyall cōmodyte in them both, & for hys wholsome continuaunce in longe succession, ordayned of God .ij. necessary functyons or administracyons from the worldes begynnynge. Neyther myghte the one of them without the other at any time be, no more than the bodie without the sowle, but anon after a deadly decaye therupon folowed in that commen welthe. In the bokes of kynges and of Paralipomenon, is this so playnely declared, for the divided kingdomes of Israel and Juda, that at no hand it can be denyed. The fyrste of them was

the

the explanacion of the heauenly doctrine, whom we now cal ỹ goodly office of a preacher. The other we vnderstande to be the publique or politique regimēt, which is in ỹ high gouernaūce, autorite, & power of a king. The first of these. ñ. most necessary offices, the eternal sōne of God instituted in paradise. The other toke beginning of god ỹ father, which held an euerlasting monarchy before ỹ worldes constitucio, and on the earth by his speciall gifte it toke successe in man. Through me do kinges reigne (sayth he) through me do princes make iust lawes Prouer. viij. In ỹ Godhed are they here al one, but in person diuerse. The one gouerneth, the other teacheth. The seid sonne of God as an euerlastinge prest & bishop first called Adam & Eua to repentaunce, by the hope of such a lawe as both detected and rebuked their synne.

Furthermor he published ỹ promise cōcerning ỹ holy seed of the womā, which shuld breake the head of the wicked serpēt. Thus preached he than the fyrste Gospell of saluacyon, whyche is a ioyfull message declarynge full remyssyon to be gyuen freely in Christe, or for Christes only sake, a righteousnesse in the holy ghost folowing therupon, with the life euerlastinge. As Adam was confyrmed the ymage of God, & appointed to rule ỹ whol earth. Gen. i. He succeded him & his eternall sonne in these.

*. ñ. ñ. high

th hygh offices of Gouernaunce and of doc trine, through the gydaunce of hys holye spirite, so becomminge to the one a vicegerent or liefe tenaunt, and to the other an hygh vycar general. He instructed his posterite in the right rules of fayth for that age, and prudently vsed theyr politique regyment. In thys persyghte trade succeded the fathers, Enos, Cainan, Malaleel, Jared, Henoch, Mathusalah, and Lamech, one after an other, tyll the dayes of Noe. Whyche gouerned moste godly, and preached repentaunce for an hondred and. xx. yeares space. After ỹ generall floude stode Noe vp agayne, and executed these. ij. offyces more earnestly than afore. Melchysedech hys sonne was both a kynge and a preste, so was faythfull Abraham and hys chyldren after hym, as apereth both by their warres and sacrifyces.

And all though Moyses at tymes executed but one of these. ij. offyces, and Aaron hys brother the other, yet were they afterwardes agayne both vnyted in Josue and hys successours, assysted by the byshoppes and Leuytes, tyll the Jewes desyred a kynge. Than helde Saul the temporall dominyon, and Samuel the hygh prestlode, Dauid and Abiathar, Salomõ and Sadoch, in the same trade folowyng, tyll the realme was deuyded into Israell and Juda for the wyckednesse of rulers.

And

And as the false worshyppynges or execrable ydolatryes began to increase by the deuylyshnesse of false prestes, God raysed by the prophetes, with an earnestnesse to rebuke them and agayne to renewe the heauenly doctryne and gouernaunce. And as their course was out by a mysserable mutacyon through warres and captyuyte, that lyuely doctryne of saluacyon, by the sectes of pharysees, Saducees, & Esseanes was yet ones agayne obscured, and the hygh gouernaunce clerely decayed and also remoued from the chosen flocke of God, the scepture trãslated to Herode a cruel straũger. The sonne of God the eternall father, called Jesus Christe, than entered into the fleshe at hys tyme appoynted, and became our hygh kyng and preste euerlastynge by hys tryumphaunt passyon and ascensyon, restorynge these .ij. offyces, and reseruynge them in hys glorysyed humanyte to a sempyternall monarchye. To hys Apostles and dyscyples he appoynted the admynystracyon of hys heauenly word, leauynge to the worldely rulars the hygh gouernaunce of peoples. Thys hath bene breuely the very order, course and processe, concernynge these .ij. most hygh offyces sens the worldes begynnynge.

How the great aduersary of God Antichryst hath sens Christes ascensyõ wrought in hys wycked course, to depraue these

ħ. mynystracyons of God, and to cause them to serue his moste blasphemouse and fylthie affectes, the tyrste. ij. partes of my Englyshe votaryes here presente, dothe pleuteously shewe. And my hope is that ẏ ij. lattre partes, whyche wyll, God wyllynge, most spedylye folowe, shall declare it yet muche more at large. I haue therin decreed for difference of the bokes and apt argumentes of the matters contayned in them, to gyue them. iiij. seuerall tytles, of rysynge, buyldynge, holdynge, and falling. ffor the fyrst part treateth of theyr vp rysyng to myschefe, by the olde pdolatours in the reygne of perdycyon. The secoude parte sheweth of theyr hastye buildynge by the hypocrytyshe monkes to establish the wicked kingedome of Antichrist. The thirde part wil declare the craftye vp holdinge of their prowde degrees & possessyons, by the wilye and subtile slaughtes of the. iiij. orders of frires. And ẏ fort part shal manifest their horrible fall in this lattre age by ẏ groũded doctrines of the true preachers & writers. These votaries do I take for those instrumẽtes of Sathã, which cõtinually from time to time haue destroied these. ij. hygh mynistracions, by darkenynge the doctrine of God, and peruertyng iustyce in the rulars. Next to the scriptures I take their moste wicked examples for witnesses in that matter.

If your learned maiestye, in thys second part do marke theyr wycked procedynges in takynge from princes the inuestynge of prelates, and from the churches mynysters theyr marryed wyues, ye shall fynde them the greatest traytours that euer were on thys earthe, both to God and to man. For by takynge from pryuces the inuestyng of prelates, they deminyshed more than halfe theyr autorite, makynge them boūde seruauntes to Antichriste. And by condempnynge of marryage in the mynysters, they not onlye perverted the doctryne of fayth, but also of godly preachers they madeydel workemē and vncleane doers, pdolatours coniurers, lyers, oppressours, tyraunes, whoremongers, and most execrable buggerers, so secludynge theyr names from the lambes boke of lyfe, and theyr sowles frō saluacyon in Christe, Apo. xxi. Thys symple worke haue I dedycated to your excellent maiestie, partlye to declare my obedyent hart to the same, and partlye to detecte the subtile slaightes of the hipocrites, your mortal enemyes in the kyngedome of Antichriste. Therin maye your highnesse as in emperour, beholde the auncyent enemyes of your noble predecessours, se theyr procedynges, knowe theyr cōueyaunces, and clerlye percepue theyr practyses of decept. Ye maye also therby be assertayned dyuerse mayes by a nombre of theyr vngodlye examples

amples of lyfe, that your noble father of famouse memory, did ronne for hys tyme a most profytable course to the christen cō-men welthe, whan he fyrste ouerthrewe that most odyble monstre of Rome wyth hys vncleane generacyon. The eternall father of our lorde Jesus Christ, send your learned maiestye longe lyfe on the earth, that ye maye in the sprete of Helias, double hys dyctorpouse doynges, as I haue no doubt but ye wyll. So be it.

Domine, in misericordia tua, saluum fac regem.

The Actes of

Englysh votaryes/ com

pzehēding theyz vnchaſt pzactyſes
& exāples by all ages, frō ỹ wozldes
beginning to this pzeſent yeare,
collected out of theyz owne le-
gendes & Chzonycles
By Jhon Bale.

¶ Lerne herin (good reder) to pzoue
all ſpzetes, and to iudge falſe myza-
cles, rebukig no chziſtē beleuer, but
thoſe obſtynate hypocrytes onelye,
which yet liue after theyz popes old
rulers. Reade, but laugh not.

¶ O thou maydē of Chaldea, Thou
ſhalt nomoze be called tender & plea
ſaūt. Thy ſhame ſhalbe diſcouered, &
thy pzeuyptes ſhal be ſene, foz I
(ſayth the Lozd) wyll auenge
me of the, and no mā ſhall
let me. Eſay. xlvii.

(.i.)

GIldas that auncyente Brytayne, in hys fyrst treatyse of the dolorouse destruction of his cõtreye, hath thys worthy sentẽce agayn ste them which were the cheke cause therof. And borowed it is of ỳ. xxiiii chaptre of Salomõs prouerb. Who so euer cõmẽdeth the wycked (sayth he) & reporteth thẽ ryghteouse or holy, ỳ same shall ones haue ỳ curse of the people, & the comminalte shal abhorre him. Plẽteous hath the popes clergie bene in this poynt, specially in ỳ church here of Englãd. Not only haue thei cõmẽded vnto vs whore mõgers bawdes, brybers, ydolaters hypocrytes, crafters, & most fylthye Gomorreanes, as godly mẽ & womẽ but also they haue canonysed thẽ for moste holy saintes, set thẽ vp gylt ymages i theyr tẽples, cõmãded theyr bygyls to be fasted, appoynted them holy dayes & ỳ peoples to do thẽ honour w euẽsonges, howres, processiõs, lightes, masses, ringinges, syngynges, sensinges, & the deuyl & al of soche heythnyshe wares. They haue done

Romyshe layntes.

done by vs as theyz olde pzedeceſ-
ſours the Idolatrouſe pzieſtes dyd
by the auncient Romanes. They ha
ue ſet vs vp a ſozt of lecherouſe god
des to be wozſhypped in oure tẽples
to be our aduocates, and to help vs
in oure nedes Inſtede of Iupiter, Old gods
Saturne, Mercurye, Mars, Iuno, des & new
Pzoſerpina, Diana, & Uenus, why-
che dyd all theyz feates in whozedõ,
as the poetes berekeythe, they haue
geuẽ vs Benedyct, Cuthbert, Dũſta
ne, Oſwold, Anſelme, Becket, Bri-
gyde, Andzy, Wodwẽ, Edith, Oſith
Ethelburge, & a great lozte moze of
vnpure wozkers out of marriage.

Marke ỹ lyues of theyz Engliſhe
ſayntes, almoſt frõ the beginning &
ye ſhal not fynd one of thẽ canoniſed
foz pzeachig chziſtes ber�yte a right
nether yet foz leadyng a lyfe after ỹ
perfyght rulers of the Goſpel. Not
one cõmẽde they foz wozſhipping
god without mẽs tradicions, noz yet
foz exercitig ỹ wozkes of Mercy, vn
leſſe it were to theyz aduãtage. Ne
uer reckened they wedlock any god
ly eſtate of lyuig, though it were an
only ozdze inſtituted of god in ỹ be-
gynnig, yea, foz his pzeſtes alſo. Tõ
mõly they haue dyſwaden both men

womē frō it, as frō a moſt pernicious
Wyckama cyōs. of marryage ſe cuyl, or frō a miſchefe of al miſche
kes, calling it foliſhnes, fylthyneſſe,
beaſtlines, a walking in darkenes, a
mayntenāce of lechery, a fulfilling of
fleſhly deſyres, a groūd of al vice, an
entraūce of death, a corruptinge of
maydēhode, a lake of myſery, a claye
pyt of vnclēnes, a thraldō of Egipt,
a net of Sathā, a ſnare of ỳ deuyl, & a
pō de of perdiciō, loke Jhō capgraue
in Catalogo ſanctorum Angliæ, ſpecially
in ỳ lyues or legēdes of Clarꝰ, Eanſ-
wyde, kyneſwyde, Ethelbrede, Me
nefrede, Mylburge, & Mylbrede wt
ſoche other lyke, & ye ſhal fynde my
wordes moſt true. Jn ỳ hyſtorye of
blaſphemy S. Vrſula haue they named thē An-
gels of darknes which hath pſuaded
mariage lawful, of whoſe nōbre was
fyrſt god ỳ eternal father, & thā Mo
ſes & ỳ prophetes for ỳ old law. And
afterward Jeſus chriſt his eternall
ſon, wt Peter, Paul & the other apo-
ſtles for ỳ new law. Were not ỳ mē
(thynke you) wel ouerſeane.

So querſe ſtomakes haue they bor
ne to womē, ỳ the more part of theyr
tēptyng ſyreres they haue made the
deuyls, loke theyr ſaintes legendes,
but he ỳ tēpted chriſt was an he de-

uyl a re-

a religiouse deuyl, & a preestly deuyl: Whã they haue bene tempted wyth lecherouse spretes in ỹ likenes of womẽ, they haue (they say) by the suffrẽ bertu of holy water, turned thẽ into deuyls agayn. But neuer were they yet so cõnyng wt al theyr holy water as to make of theyr whores honeste marryed womẽ. No, it is not theyr ordre, to do soch myracles In ỹ lyfe of S. Godrick is mẽciõ of a sche deuil but in ỹ cõclusion, he apereth wt hanging ware of no smal quãtite, hauinge his yong ones folowinge him wt shauẽ crownes. Of a lykelyhod ther fore he was some spiritual he tẽpter & hys chyldrẽ within holye orders. Soch power had S. Guthlake ouer those watching wormes, ỹ he made thẽ to tarry wt him, & to buylde him vp a monastery at Asendyck, nowcalled Crowlãd, some saye. To be short in this matter. Theyr sayntes in a maner were all vnmaryed. Yf any were maryed ỹ wold nedes be saynt-tes, they were anõ cõpelled by othe, or by the way of penaunce, to leaue theyr makes to the occuppeng of others, the mã hys wyfe, & the womã her husbande, as ye shall beholde in thys boke by most plẽtiouse exãples

the deuils

Sayntes vnmaryed

For matrimony hath euer bene soch a blacke bugge in they: synagoge & church, þ neuer wold canonysacion serue it, where he was in place.

Notwithstãding we ar troughly assertained by inumerable scriptures & argumentes, þ matrimonye is of god, & by they: inumerable exãples of sylthines, þ they: bowed wiuelesse & husbandlesse chastite is altogether of þ deuyl. Sens þ glorivuse aperaũce of þ gospel haue þ Sodomytical swarme or brode of Antichrist (þ ye cal the spiritualte) bene oft tymes admonished of they: fleshly errours by þ manifest scriptures ther of, þ thei shuld ones repẽt their most horrible myschefes, & graunt vnto mariage þ kredõ due therunto. And what haue thei done, thinke you: Nothing els at al but laughed them to scorne, reportig thẽ to be but fables & lyes. The lerned allegacions, reasons, & argumẽtes of Philip melãchtõ, Luther, Läbert, Pomerane, Barnes, & soch other, they haue heard, but þ answere is yet to make. They mocke & mowe at thẽ lyke Jack apes, or lyke thẽ which wẽt vp & downe by þ crosse whã christ was crucifyed, & that is ynough for thẽ. For they

Notaries.

Christen doctors

they haue it of their popes lawe to answere no man, yea thoughe they wrote their abhominacions to the vttermost, vnlesse they haue hym in prison. I haue therfore thought it best, seynge they regard not thy sacred scriptures, to laye before them their abhominable practyses & exãples of fylthynes, by their owne legẽdes, chronicles, & sayntes lyues þ al mẽ may know what legerdemaynes they haue vsed, & what lecherous lyues they haue led here in Englande sens the worldes beginning. Let them nowe be ashamed of their beastly nesse, or els put on their mothers face altogether. the auctor

In the first part of this boke, may mẽ breuely behold how and by whõ this realme was firste inhabited, whiche thing hath bene hytherto in all Englysh Chronicles, doubtfully vnagreable, yea, & vntruly treated, bypõ cõiectures, cãtalyes, & lyes only by reason of ignoraũce in þ scriptures and most auctorysed hystoryes. They shal also perceyue, what peoples haue her by al ages remayned, what doctrynes hath bene taughte by their true & false pphetes, what worshippiges of god they haue vsed chronicles

& what lawes in religiō they haue fo
lowed. Fynally they shal know cle=
rely, ỳ deceytfull worke māshyp of ỳ
instrumētes of Sathā, they^r bishop=
Prestes. pes, prestes & mōkes, w̄ other disgy=
sed locustes of ỳ same generaciō, who
se cōtinual study, labour, & lekynge
was alwayes to blinde thē by a co=
lour of chast lyuig, makig thē to be
marryage. leue, ỳ they^r marryēge of wyues was
a prophane layt, a brutish beastlines
& a thing whych greatly displeased
God. They^r own vowing of byr gi=
Byrgynite nitie was agayn, they said, a spiritu
al order, a life of angels, & an holyre
ligiō which pleased god aboue all o=
ther, what though they neuer had it
in they^r liues. For true birginite is
Faythe a faith vncorrupted, or a beleue go=
uerned by ỳ only word of god w̄out
al superstitiōs of mē. Thys was the
only byrgynite that Mary was cō=
mēded of, Luk. i. This byrgynite per
teyneth chefely to mariage, as testi=
fi, corin. xi. fyeth S. paul. ii cor. xi. And as apereth
in Abrahā & other iust fathers why=
che had faythful wyues. No people
ar lesse acquaynted w̄ thys byrgini=
te thā sectaryes, or they ỳ bowe byr=
gynite, for they chefely depēde vpon
mens tradicions and rule.

But yf a tre may beknowē by hys

frutes, & a man by his dedes, as our sauiour saith they may. Mayth. vii. ye shal easelye perceyue by their actes, ỳ these bygynal votaries hath bene ỳ very Angels of darkenesse. Marke their goostly cõueyaunces, and their other good worckes (as they wyll haue them yet called) lyke as they are here regestred in course. And ye shal fynde them more fyt for hel thã for heauen. Yet muste they be canonysed saintes, and do most wonderfull myracles. But those myracles ar ỳ strong delusyons (saynt Paule sayth) that ỳ lord wyl send vnto thẽ that shal perysh for their vnbeleues sake. ii. Thessalon. ii. myracles. I doubt not but this labour of myne, though it be very symple, wyl mynystre some lyght as well to ỳ lerned as vnlerned. At the least it shall teache thẽ to iudge false myracles, ỳ they be nomore so deuylyshlye deceyued. Let not ỳ ofte cytyng of autours be greuouse to ỳ readers, my occasiõ iustly cõsidred, for therby shal ỳ papistes haue shame alwaies, yf they report thẽ fables, or els me a liar for ỳ tellig of thẽ being in their wrytinges so manifest. And as concernynge those autours, they were theyr owne dere fryndes, and autours

wrote

wrote the best they conde of them. If they had bene their enemyes and so shewed the worste of them, or eles but indyfferēt writers as they were most parcyal wytnesses, it had bene a farre other shew of their mischefes than here will apere.

Bishopes

Men trusted they wold haue seane thē selues i this clere lyght of ỹ Gospel & so haue repented their former factes of falsehede. But truly they ar of a farre other kynde than so. Their natur is not to repēt, do they neuer so manye myschefes. Rather stodye they out newe practyses of tyranny and cautels of cruelte, to adde mischefe to myschefe, tyl the great vengeaunce prompted, lyght fullye vpō thē. Whosoeuer hath promoted forewarde Gods verite (they thāke god of yt) they haue bene non of them as yet. If they should make their boastes with Paule. i. Corin xv. that they haue done therin more labours thā the other discypples, mē of knowleg wolde by and by saye, that they lyed most falsely. In dede they haue with Menelaus, Alchimus, Ananias, and with Cayphas gone afore al worldlye tirauntes in the murtheringe vp of thē which hath done it. And for er

gospel.

to urs

rours, they saye. But who euer erred as they haue done, sens ỹ worldes beginnynge: Trulye non as yet Neythere Turke, Jewe, Saracene, Pagane, nor deuyl, as the examples hereafter wyl shewe, they shal not be able to auoide it, vnlesse they dispute with fyer & faggottes as they done hytherto. For starke nought ar they in dysputacyons, where as they are not at hande. For this boke, I shall haue theyr cõmõ lyuerye, and be called a thousand tymes heretyke. But nether loke I for reasonable ãswere of them, nor yet for amendement of theyr knauerpes. Errour

In this boke of myne, is one face of Antichrist chefely dysclosed (paraũture iii. vnder one) wherwyth he hath of longe tyme paynted out hys whore, the Rome churche, that she might to the world apere a glorious madame. That face is her vowed chastyte, wherby she hath deceytfuly boasted herselfe spiritual, beyng but whore and theefe, and dysdayned marryage as a vyle drasse sacke and dyrtye dysche clout, callyng all them but lewde laye persõnes that were vnder it, though they were kynges & quenes, lordes and ladyes. Ye noble gouerners Face of antichriste. marryage maketh laye.

gouernours and lerned lawers, vn
to whom God hath in thys age de=
lyuered the measuryng rodde of his
worde, as he dyd to Johan. Apocal. xi.
that ye shoulde measure all thynges
ryghtlye. Be not now slacke i youre
offyces, as in the blynde tyme, but
throwe fourth that wretched bonde
woman with her doughter, ỳ Rome
nobylyte churche with her whorysshnesse. No
poynt of nobylyt were it, nor yet of
lerned worthynesse, to be as ye ha=
ue bene of layte yeares, styll seruaūt
slaues to a most fylthye whore, and
to her whordome and whoremon=
kynge hen gers. Our most christē Empror of
rye. Englande, kynge Hērye the. viii. of
that name, as a most worthy myny
ster of God, hath gone before pow
in ỳ behalfe. He hath made opē vnto
ye the waye, and dryuē awaye from
youre gates ỳ greates aduersarye ỳ
shuld most haue noyed pow. Dysday
ne not thā pow to folow. Take frō
pour true subiectes, the popes false
christe Christ with hys belles & bablynges,
with his myters and mastries, with
his kannoms and kopperyes, and let
them haue frelye the true Christe a=
geyne that their heauenly father sent
them from aboue fashyoned out vn=

to

to them in the Gospell. For moche more bewtiful is he in the lyght of true beleuers, thã ar al the corrupt childzen of men, with all theyr gorgyouse apparelynges. Loke you ther vnto with ernestnesse, for nothinge will be of the latre day, more strayghtlye requyred of you thã that.

(.*.)

The Actes of

Englysh votaryes/ com

pzehēding theyz vnchast pzactyses & exāples by all ages, frō ỹ wozldes beginning to this pzesent yeare, collected out of theyz owne legendes & Chronycles

By Jhon Bale.

¶ Marriage instituted of God

matrymonye.

IN paradyse oure eternal & mercyfull father instituted mariage, immediatlye after mans fyrst creacion, & left it with him as an honest comely, wholsome, holy, & nedefull remedye agaynst all beastly abustōs of the flesshe that shulde after happē, and graunted therunto hys eternal blessig. Increase (sayth he) multiply and fyll the earth. Gene. i. And thys repeted he thryse after that, Gene. viii. et. ix. to the intent it mygbt be groundedly marked, & wel knowen of men to be hys most earnest ordynaunce. Thys was the fyrste ordre of Relygyon that euer was made, &

The fyrst religion.

of

of most holynes, yf we dewly respect the maker therof with the other circumstaūces besydes, preferryng his wysdom to mannes wysdō. And for that it shuld not be rekened a thing vnadupsedly done of hym, he loked ther vpon agayne amonge all hys other worckes, and conde behold no imperfection therin, but perceyued that it was of exceedynge goodnesse. Yet hath ther sens rysen a sort, whiche haue agaynste Gods heauenlye wysdome, set theyr fleshely foolishnesse, whych ar none other to be rekened than the very sede & ofspryngе of the serpēt. Though these haue knowen that ther is a god, yet haue they not glorysyed hym in faythe & mekenes, but haue become most vayne in theyr ymaginacions. Wher as he hath declared marriage exceding lye good, they haue condempned it as a thynge execrable and wycked. And where as he hathe spoken it by hys own mouth, that it is not good for mā to be alone, they haue improued that doctryne and taughte the contrary, as a thyng more perfyght and Godly.

vnmaryed prestes

gods aduersaryes.

¶ Marryage condempned of Sathan.

Thus

THus Sathan erected himselfe agaynste God in that wycked generacyon, whiche beganne firste in Cain, and hath euer sens contyued in that posterytye. For thys pzelūpciō God gaue thē clerely, ouer & left thē to themselues with al theyr good intentes & vowes, wher vpon they haue wzoughte sens that tyme sythines vnspeakeable. Their chast womē, vestals, Monyals. Nonnes, and Begynes, chasigyng the naturall vse, haue wzought vnnaturally. Lyke wyse ỹ mē in their Pzelacyes, pzesthodes, & innumerable kyndes of Monkerye, foz wante of women hath bzent their lustes, and done abhomynacyons without nombze, so receyuynge in themselues iuste reward of their errour. Of these most hellyshe & dyabolyck frutes, holye Saynt Paule admonyshed the Romanes in the firste chaptere of hys Epystle vnto them, knowyng afoze hande that oute of theyr cozrupted christyanyte, shoulde ryse soche a kynd of hypocrysye as should wozke thē euery where. But nether of Paule noz yet of Peter haue they foz warninges auayled, but those bzockysh doores haue gone frely fozewarde with out

Layr.

nonnes
monkes

Sodomytes.

out chekctyll nowe of late dayes. where in God hath geuē vs a more pure syghte to beholde their buske= linges.

¶ Marryage of Prestes in both lawes.

TO make manyfest vnto them, what wyues the lord appoyn ted by hys seruaunt Moyses, vnto the leuytycall prestes in the sacred posterytye of Aaron. Leuit. xxi. et Eze. xliiii. yt were but labour lost. Eyther to put them in remembraunce that Chryste was borne in marryage, though hys mother were alwayes a mayde, and that he lefte vnto hys Apostles marryage in lyberte euer= more it were in vayne also. For all thys hathe God shewed vnto them playnelye, by hys true prophetes in this latter age, declaringe the fynal destructiō of ỳ wretched kingedom. As by Martyn Luther, Jhō Pome= rane, Frances lamberte, Olwaldus Myconius. Philyp. Melanchtō, & soche other (as is sayd afore) but all haue they takē for fables. That lord sent them one vnto theyr owne doo res. whych effectuallye dyd his mas= sage, cuē. Robert Barnes by name, of whose grounded argumentes they

prestes wy ues

Heters of the pope.

Barnes.

haue not yet discharged the least, be
sydes that they haue had frō hym by
good willia Turner & George Joye
And al this haue they disdaynously
laughed to scorne. Cōsydering ther
for that no gētyll speche wyl amēde
thē, nor yet sharpe threteninges cal
thē to repētaunce, he wyl now caste
The aut they? owne vyle dong in they? faces,
tour that it shal cleaue fast vpō thē, Mal. ii
He wyll throwe in they? tethe by
thys boke & soch other the stinking
examples of they? hypocrytysche lyues,
with they? calkinges & cloynin
ges to patche vp that daubery of the
deuyll, they? vowed wyuelesse and
vnhandlesse chastyte.

¶ England inhabyted afore Noe and after.

And for as moche as the tyttle of thys present treatyse onely
England. respecteth Englande, onelye shall it
treate the vnchaste examples of the
spiritualte therof, with certen exam
ples of Rompysche Popes whych thā
wrought they? suggeling mastryes
there. To fetche the matter from
the fyrste foundacion, & so to stretch
it forewarde, I am fully assertayned
by auncyente wrytynges, that thys
land was wyth people replenysshed

longe

longe afore Noes dayes. Yea, soche tyme as men were multyplied vpon the vniuersal earthe, gene. vi As they than had left Gods appoynted Religion, & had take wayes vnto thē after theyr own good intentes, soche vnspeakable sylthynesse followed, as brought vpō thē ỹ great dyluuye or vniuersal flod, which left none a lyue, but drowned thē vp as it dyd all other quarters. Thys wytnesseth both Moses & Berosus, the most auncient wryters we reade of. After the seyd flood, was it agayn inhabyted by the offspring of Japheth ỹ thyrd sonne of Noe. For of thē (sayth Moses) were the Iles of the Gētyls sored out into regiōs, euery one after knowē diuerse frō other, by theyr lāguages, kynde redes, & naciōs. gene. x And in the dayes of Phaleg the son of Heber, was that dyuision of Royunces, lyke as followethe in the same chapter. Samothes the Brother of Gomer (whō the Byble callethe Mesech) restored than agayne thys lande in hys posteryte, the Priestes thereof called Samothei, for so mocche as he was the fyrst that fournysshed it with lawes, as wytnesseth Joānes Annius in commentarijs Berosi.

afore Noe

The flood

Japhethe

Phaleg

Samothes gigas

Albion with hys Samothytes,

After this grew it into a name and was called Albion. Not ab albis rupibus, as fryze Bartylmew hath fantasyed in his wozke De pro prietatibus rerū. Noz yet ab Albiana ẏ kinges doughter of Syzia, as Marianus ẏ monke hath dzeamed it Foz of latyne wozdes coude it haue no name, befoze the latyne it selfe was in ble. And the other wythout grounded autozyte, apereth a playne fable, as wytnesseth both Volaterranus and Badius But rather it shoulde seme to be called Albion, ab Albione Gygante, ẏ sōne of Neptunus, whych was after ward slayne of Hercules foz stoppynge hys passage at ẏ entearice of Rhodanus, as testyfeth Diodorus Siculus and also Pomponius Mela Not onlye bycause the seyd Albion was gyaunt, lyke as the afoze sayd Samothytes was afoze hī but also foz ẏ his father Neptunus was thā takē foz ẏ lozde oz great God of the see wherin it is enclosed. What the chastyte was of ẏ Samothytes oz pzestes foz ẏ age, the Poetes doth declare at large. Uenus was thā their great Goddesse, and ruled al in that spirytuall famelye, as she hath done euer sens

albion gigas

neptunus

Samothytes

¶ The Samothytes and their chastyte.

They had in their temples, vestals (whō now we cal Nōnes whose office was to maynteyne the fyre for perfourmaunce of the sacrifyces, least it shuld at anye tyme go oute. These were chosen in before they were .x. yi. years olde, there remaynyng vnmaried the space of .xxx. yeares, and ethers alwayes, by that tyme succeded i their rowmes. Some of these were p̄esbyteresses, as they pleased the spyrituall fathers. And as ỹ lyghtes went out by their negligence, their ponnyshmentes were to be beaten of the Byshoppes Moze ouer ỹ anye of thē chanced to fall in aduoutery, except they dyd it i ỹ dark wh thē, their iudgemēt was to be buried in ỹ groūde quick. Alwayes they went away byrgins frō them (what so euer was done in the meane seasō) & at the .xxx. yeares ende, they were in lyberte to matry yf they wold. This testyfyeth Hermanus Torrētinus, & Johannes Textor, with other autours. Yet was not thys abhompnable superstycyon so tyrannously handeled among them than, as it hathe bene sens amonge

Vestals

chastyte.

Tyrannye nowe.

theyr successours the papistes, whō by theyr cruell coaccions (lyued they neuer so longe) they sent at the laste to hell with a conscience adust, were not the lorde more mercyfull.

¶ Brute wyth hys Dzuydes.

Brutus Sylluius

IN processe of tyme, gate Brutus Sylluius thys land of the Albiōs by cōqueste, in the, xbiii. yeare of Hely the hygh priest of the Israelytes, lyke as Aeneas dyd Italy, and other great aduentourers theyr regions. And of him was it called Brytayne, & the people therof Brytaynes. After he had fournished it withe newe regymentes & lawes, there entered in a newe fashioned sorte of prestes, al dyuerse frō the other, & they were called Dzuydes. These dwelte in the forestes lyke heremytes & procured both publique and pryuate sacrifices to be done. To them was it alwayes put, to discusse all matters of relygyon, to appoynt therunto the ceremonyes, to bryng vp youth in naturall disciplyne, and to ende all controuersyes, Plinius, Strabo, Cornelius Tacitus, Caius. Julius, and other approued autours, report thē to haue theyr fyrst originall in thys lād but that appereth not true. Rather

Dzuydes.

shulde

Athens.

Whores.

Our god.

beestes worshyp ped.

should they seme to come first hyther frō Athēs, a most famouse cytye of ỳ Grekes, Jhon Hardinge reporteth in hys Chronicle, that kyng Bladud brought thē fyrst frō thēs, allegyng there Merlyne for hys autour

¶ The Dyuydes and theyr chastyte.

WHat theyr rule was concernyng womē, we shal not nede to seke farther than to the. vi. chapter of Baruch, and the. xiiii. chapter of Daniel in the Byble, Baruch saith there, that theyr costume was to decke theyr whores wythe the Jewels and ornamentes of theyr Idolles. Daniel saythe, that they wyth them deuoured vp the daylye offerynges and sacrifyces of Bell. Yet Hector Boethius wryteth in the seconde boke of hys Scottyshe Chronycle, that there were some amonge them, why che taught one euerlastynge God alone to be worshypped, wythoute ymage made or other symylytude eis Nether alowed they thē (sayth he) that applyed vnto theyr goddes the symilitudes of beastes after ỳ Egiptians maner (as the Papistes do yet to thys daye.) Saynte Marke to a Lyon, Saynte Luke to a Calfe, and

Saynt Jhō to anegie, beſyde Saint Antonyes pygge, Saynt Georges colte, and Saynte Dunſtans deuyl, but greatlye repꝛoued them. Neuer theles yet were they great teachers of ſoꝛcerye. Foꝛ as teſtyfyeth Jhoñ Tertoꝛ in hys offycynes, ſo experte were the Bꝛytaynes in art magick in ẏ daies of plynye, that in a maner they paſſed the Parthyanes, whych were the firſt maſters therof.

¶ Pꝛieſtes marryed and vnmarryed.

priestes vnmaryed

NOw as concernyng ẏ pꝛieſtes of the Hebꝛues oꝛ Iſraelytes foꝛ all theſe ages (whyche were the peculyare flocke of God) they hade all wyues that were ryghtuouſe amonge them, accoꝛdynge to the Relygyon that he firſt appoynted thē. Noe. Melchiſedech. Abꝛaham Moyſes. Aaron. Phinees. Samuel. Nathan. Zoꝛobel, Jeſus. Edꝛas Mathathias, and ſoche other, were all marryed men and hade chyldꝛē. The Scriptures repoꝛte that theſe men were beloued wyth God, and that in holyneſſe non were euer founde lyke vnto them. But neyther was that foꝛ theyr bowes noꝛ yet foꝛ their good intentes, Eccli. xliii. and ſo furth. vi. chapters moꝛe. Jf anye

Yf any were chast vowers that time the .ii. prestes that lusted after Susanna, were of them. Daniel xiii. So were the wāton sonnes of Heli and Samuel, i. Reg. ii & .i. Regum. viii. with soche other lyke. Whych were alsoze God very reprobates, foz despisyng his ozdze, as wel in that as in other thinges. Of soch chast vowers were ther some, at ỳ very tyme whā christ was bozne, both religiouse prestes & leuytes, which were most hyghly taken amōg thē. These thynkyng marriage vnholy: abstayned frō the vse of womē, but they spared not to woze ke execrable fylthynes among themselues, & one to polute another. Zacharya married priest, & father of holy Jhon Baptist, a man foz hys marryage found iust alsoze God, reprehēded that abhomynacyō in them, and was cruelly slayne foz it, as testifyeth Epiphanius lib. i. To. ii. De hereticis. He was put vnto death (sayth Philippe Melanchton vpon the .xi. chapter of Daniel) foz rebuking the vyces of hys college.

Votaries.

Zacharye marryed

¶ Christ alloweth marryage & ce,

JEsus christ ỳ eternall sonne of God, neuer cōtēpned the fyrste ozdinaunce of hys euerlastynge fa-

ther

father, but had it in soch reuerence, that he wold not be borne but vnder it. He sofid his worthy mother Marye no professed Nonne, as the dotig papistes haue dreamed, to couer theyr sodometry with a most precyouse colour, but an honest mās wyfe, marryed accordig to the costume than vsed, mat.i and luk.i. In her so married without eyther bowe or vowes of virginite, by ỹ holy ghostes most wōderful working was he incarnated & soo became man, to redeme vs frō the captyuyte of synne, & restore vs agayn to the full fauer of hys father. He honoured marryage wyth the fyrst myracle that he outwardly wrought in oure manhode, and called vnto hys Apostleshyp, not wyue lesse bowers, but marryed mē, Joan. i. et. Marke, i. He wēt very gently vn to peters house, and healed hys wyues mother whych laye ther syck of a feuer, takyng his repast there, tarryenge wyth thē all the nyghte, and doynge great cures there also. And at his departure in the morning, he nether cōmaunded Peter to breake vp housholde, nor yet to forsake hys wyfe & make her a bowesse, Mark. i. Luke. iiii. Matth. viii. He neuer cōmaūded,

Marye a wyfe

No nonne

Peter marryed

ded, nor yet exacted ꝑ bowe of bygy
nite in al his whole gospel, but leite
all men in lyberte to marrye ꝑt they
lyst, forbidding al mẽ tyrmely, to ma
ke any law of coaccio̅ or of separaci-
on, where god hath set fredo̅ in mar-
riage. math: xix: mark x. No forsakyng
of wyfe & chyldre admytted he euer.
but as the vnmoueable & constãt stã-
ding by his wordrequyreth it in thẽ
ꝑ he hath appoynted to suffer death
vndre the wordes tyrannye for it.

no bowes com a̅de

¶ The Apostles & fyrst preachers
marryed.

PEters wyfe went with hym in
the tyme of hys preachynge. i.
Corin. ix & was put to deathe at Anti
ochefor confessinge Jesus Christe,
as wytnesseth Clemens Alexandrinus, in
vii, lib. Stromatum, and Eusebius Cla-
riensis lib. iii cap. xxx, & ecclesiastice histor-
Paule left hys wyfe at Philippos. a
cytie of ꝑ Macedoneanes, by cõsent
of thẽ bothe, philip. iiii. et, i, cor, vii For
this only cause (sayth both Clemẽs &
Eusebius) ꝑ he myght be more easelye
therby & wt the lesse cõberaunce, prea
che ꝑ gospel abrode. Isydorus hyspalẽ
sis in hys boke De ortu & obitu sanctorũ
patrum. and Freculphus lexouiensis, in ꝑ
seconde boke and fourth chaptre of
hys

peters wyfe,

Paule martyred

hys chronicles, reporteth both, that Philip the Apostle preached in France to the very extent of the Occeane see, and was afterwarde done vnto death in Hierapolis a cytie of the Phrygianes, & at the last honorablye buryed ther wyth hys doughters, By whose occasiō this realme thā called Brytayne was cōuerted vnto ỹ christen beleue. For in ỹ yeare frō Christes incarnaciō. lxiii. was Joseph of Arimathe & other disciples set ouer of the seyd philip to preache christ, & entered bothe wyth theyr wyues & chyldren, Aruiagus thā beyng kyng of the land. This testifieth Jhō Capgraue in Catalogo sanctorū Anglie, & homas Stropc de anti. carm, ca. vii, Johan heardynge in hys. lxxiii. chapter, & Polidorus vergilius, li. ii. Anglice historie,

philyppe marryed,

Joseph of arimathe, an. do, 63.

Stropc,

Brytayne fyrst conuerted by men marryed.

THese were surely the originall beginninges (sayth polidor) of the christē Religiō in Brytayne. Gildas wytnesseth also, in hys fyrst treatyse De excidio Britannie. That ỹ Brytaynes toke ỹ christē fayth at the very spryng or fyrst goyng forth of the golpel, whā ỹ church was most persyght, & had most strēgth of the holy ghost

golpell,

ghost. Al that tyme & a longe season after, the ministers helde theyr wyues, according to the fyrste ordre of god, without, bowing or yet prokes synge of byrginite, & so cõtynued to the dayes of Lucius, which is called in the Chronicles the fyrst Christen kyng. Though this Lucius were a good mã, & began well to incyne to the Gospel. yet was he worldly mynded, & thought that it wanted dewe auctoryte so longe as it was ministred but of symple & poore lay maryed mẽ. Anon therfore he sent vnto Rome. ii. of those mynysters called Eluan⁹ & Medwinus vnto Eleutherius ỹ Bishop (for they had than no pope) to haue some auctoryte frome thẽs. And thys was done in ỹ yeare of our lord. C. lxxix. Wher vpõ Marcus Babilicus sayth, Enneade, vii. lib, v, That of al prouinces Bryteyn was the fyrste that receyued the Christen fayth with publique ordynaunce.

kynge Lucius

Rome

anno do. c. lxxix.

¶ Christianite somwhat corrupted

Dã Eleutheri⁹ sent hyther. ii. of his doctors, called Fugaci⁹ and Damianus, to set here an ordre. These fyrst baptysed lucius withe a great part of his nobilite & cõmons and than wyth hys consente chaunged

chaunged the Idols tẽples into chri-
churches sten churches (as they now cal them)
the stampynes or Idoll sacrysycers,
whych were than. xxbiii. in nombre
into so many bishoppes, and the. iii.
archestampynes into. iii. archbishop-
auctours, pes, as wytnesseth the Galtridus Mone-
mutbensis in hys seconde boke De ori-
gine et gestis Britonum cap. i. Alphredus
Beuerlacensis in hys Chronicle, Vin-
centius Antonius Nauclerus. Bergomas
Polidorue, & a great sort more. Thys
christianite endured in Brytayne, y
christian- space of. CC. & lvi. yeares, vnto the
te persecution of Dyoclispane, sayth
Ranulphus in Polichronico. lib. iii ca rvi
Dyoceles Upon thys toke the Rome churche
parysches, fyrst occasyon, to deuyde the christe
prouinces into dioceles & parysches
Marke wel these fyrste buyldynges
of Antichrist, or of Nemroth the ti-
gar, and consyder out of what good
stuffe they ryse wythout gods word
Al this haue I wrytte hytherto, not
as matters correspõding to the tyt-
tle of my boke, but that they spiri-
tual frutes may apere what they ar,
euen from the very rootes.

¶ The fyrst springe of monkerye in
Brytayne.

As

AS thys new chrystianite from Rome, had gotte here of ỹ Paganes both tẽples & possessiõs, & were wel fauerdly satled (they? bishoppes & prestes perchaunce beyng the same mynysters that had serued the Idolles in thẽ afore) anon after ther arose out of it a certen kynde of mõkerye, not in apparel, but in aperaunce of a more sober lyke. These wythin a whyle semed better lerned than the other, & more depely set into the peoples estimaciõ. Wher vpõ arose sone after great stryfe & vnquietnes among thẽ, & out of that stryfe most detestable heresyes. For one of thẽ called pelagius, beyng of the greate monastery of Bẽcornaburth in Estre shyre (though some call it Bangor) began to dyspute wythe thẽ for the strẽgth of mans fre wyll, & sayd that man myghte be saued thereby, wythout the grace of god, so denienge the effecte of Christes bloode, as hys folowers are not ashamed to do yet to thys daye. Agaynst thys hereticke pelagius, wrote Saynt Augustyn, Saynt Hierome, Orosius, Orosius, Innocẽcius. Gẽnadius & at the laste Thomas Bradwardin a doctour here in England, wyth dyuerse other.

Temples

monkery:

Heresyes.
pelagius.
Pelagius a frenchman Bar.
Frewyll

Heresy

Pereſy in Bꝛytayne arpſeth of monkery.

YEt came ther in no bowing of chaſtite all this tyme, neyther was byꝛginite thought any holyar among thē than marryage. Fo: one Seuerꝰ: Seuerus beyng both a monke, pꝛeſt and biſhop, had a ſonne there called Lepoꝛius, Lepoꝛius a monke alſo & a pꝛeſt, whi che bexed the land with that lerning taught of his father, in the yeare of our Lo:d. CCCCC.xxxii. as wytneſ: ſeth both Pꝛoſper Aquitannus, & alſo Flores hiſtoꝛiarum. Thys lepoꝛiꝰ ma: de hys boaſt, that he was able to lyꝫ ue purely of hym ſelfe, & by foꝛce of hys own free wyl, wythoute the aſſi: antours ſtence of God, as repoꝛteth of hym, Gennadius, Maſſilienſis, Honoꝛi: us Auguſtudunenſis, et Ioannes Tri temius, in ſuis illuſtrium virorum Catalo gis, and now laſt of all, Cōradus Gel: nerus in uniuerſali bibliotheca. Of the ſame ſoꝛt was there another called agrycola, Agricola, a pꝛeſtes ſon alſo, whyche exer, xlvi. in the yeare of our Lo:d. CCCCxlvi troubled the Bꝛytaynes wythe the ſame doctryne, as Flores hyſtoꝛiarum ſheweth. The errours of both theſe were at the ſame tyme confuted by Germanus and Lupus wyth other

frenche

frenche doctors, which came thither than for the same purpose, specyally of Saynt Augustyn in Affrica.

¶ A prestes sonne was Saynte Partrick.

Saynt Partrick the great Apostle of Ireland, was borne here in this Bretayne about the peare of our Lord. CCCC. lxi. and had a preste to hys father called Calphurnius, whiche was also a Deacons sonne that was named Fodunus. Hys mothers name hyght Conches, and was holye Saynt Martynes syster. Thys testifyeth Ranulphus Cistrensis Polichroni co. lib iiii ca. xxix. and Jhon Capgraue in Catalogo sanctorum Anglie. Yf thys had bene fowle play in those dayes, Saynt Martyne wold neuer so pacientlye haue suffered it. For we reade that he was verye tender vnto the seyd Partrick, after that hys frendes had sent hym thyther, & taught hym many Godlye thynges. What rule thys partrick kept in ỳ behalfe I haue not redde, Yet synde I in his lyfe wrytte, that he had a ladde waytyng on hym called Benignus, which allwayes reported hym, to bee hys own proper father, he neuer denieg it. I reade also that one Moduenna

Partrick.

cce. lxi.

martinus.

patricius.

benignus.

moduēna

an Iryshe womā was very familiar with him, whether it were by ỳ way of marriage or no, that can I not tell ex ante nominatis i utroq; us.

¶ Saynctes were begotten in whoredom.

Chastyte

TO enter more depelye into the peoples opynyon, a chastyte was presented anon after in ỳ monkery, but not yet solempnely bowed and in manye places of thee realme were monasteryes buylded bothe of men and women, But marke what folowed therof immedyatlye after. Christ chaunced in those dayes to haue many brethren. For manye byrgynes had than chyldren wythoute fathers, at the leaste ỳ fathers of the were neuer yet knowen.

Dubricius,

Saynt Dubrice ỳ was after warde the great archebyshop of Caerlegyon and Metropolytane of all the land, had a mayde to his mother, called Eurdila, but neuer wold she confesse hym to haue any father. Saynt

Kētigern⁹.

Kētigerne Byshop of glasghu (that ye now call Saynt Asses or Asphes) had in lyke case a fayre mayde to his fortheburynger, but father wolde she graunt non to hym, for no compulsyon.

Merlynus,

Merlyne also ỳ great Sothsayer

of

of wales, was an holy Nonnes son in saynt Peters of Cairmardyne, no father yet knowē to hym but a spyrit of the ayre. The fyrst. ii. sheweth Johan Capgraue in Catalanc, Eng. And this latter wonder is mencioned of al famouse wryters. A great sorte of the hystoryes coulde I reherse, but these are ynough at thys tyme.

¶ Lyke examples are among the Turkes.

SOch another knauerye is vsed among the Turkes relygouse buggerers to thys present daye, and those chyldren that are begotten among them, are holden for most holy sayntes, as these were. They take it for no maruel that christ was borne of a byrgyn, for (they saye) they haue soche among them at al tymes. But to turne agayn to my purpose. The cause why the fathers of ỹ afore sayd chyldren myght not than be knowen, was thys. Johon Capgraue saythe. The lawe was that tyme in Bryttayne, that yf a ponge wenche had be begotten wyth chylde in her fathers house, or anye where elſe, thys was her iudgement. She shuld haue bene broughte vnto an hyghe mountayne, & there throwne down

Turkes.

Slaws

iudgemēt, headlonges, her corruptour beynge
beheaded. Yf thys lawe had styl con
tynued, and neuer so bene put to the
spiritual court wythout conscience
neuer had the bowe of their chastite
ronne soo farre as it hathe done, to
many a thouandes dampnacion.

¶ More Sayntes yet begotten in
whoredome.

Dauid Saynt Dauid of wales the great
archebyshop of Meneuia, whi:
che had so many prophecyers and so
many angels sent afore to geue war
nyng of hys commynge. xxx. yeares
ere he was borne, was begotten out
of marryage in syncking whoredō.
For hys mother was a Nonne, and
his father the earle of a cōtreye ther
called Cairdigam shyre. A prynce cal
led Dyhocus in Kynge Arthurs ty:
me, inflamed at the deuyls suggesti:
on with the fleshely loue of his own
hynedus natural doughter, begat of her saint
Kynede the holye herempte, that in
Wales wrought so many great my:
racles. One Duptacus an Iryshma
Bygyda. begat holy Saynte Brygyde, of hys
mayd seruaunt called broeseth, euen
vnderneth his wyues nose to spighe
her wyth it, which had so many rele
uacions from heauen, and so manye

popes

popes pardons from Rome. Saynte Cuthbert the great god of the north and he that was wont to defende vs from the Scottes, was a mysbegotten also, for hys mother was vnmaryed. And hys father in Irelande to haue the good occupieng of her, slewe both her father and mother. These were the spyrituall begynninges of the Sayntes of that age. Yf ye beleue not me, loke Jhon Capgraue in Catalogo sanctorum Angliæ, and he shal tell ye moch more of the matter. I coulde shewe you many more yet of soche holye sayntes byrthes, but let these for thys tyme suffyse. cuthberte. capgraue

¶ Whoredom estemed moste holynesse.

MArke how abhominable whorysshnesse in all these whorysche frutes, is auaunced of that whorysh Rome churche, to the great blemysshyng of Godly marryage. The Spirituall Sodomytes & knaues hathe not bene ashamed to wryte it in theyr lawes & lyenge legẽdes of al these, þ is to say of Dubricius, Dauid, Kinedus Kentigerne, Cuthberth, and Brigyde, wyth soch lyke, and solempnelye so to reade & lyng it as Gods seruyce in theyr tẽples, þ they were sanc-

Whoredo is holy.

theyr gods seruyce.

tyryed in they⁊ mothers wōbes. Se what aduauncemētes they haue for stinking whoredō, & how litle deuocion to chast marriage instituted of god. Neuer were ỹ sonnes of Abrahā, Isaac, & Iacob, of Moses, Eleazar, & Phinees, so paynted out wᵗ myracles & wōders, nor yet so pranked vp with tabernacles & lyghtes, sensynges & massinges, as these whores hydes. Thus iudge they whoredō holynes, & wholsō mariage syn. Come out of Sodome ye whoremōgers & Hypocrytes, poppysh bishoppes, & Priestes, for as yet ye haue not reformed thys abhomynacyon, but styll vpholde it for youre Romysshe gods seruyce. Come out theues and knaues, come out.

the popes chaplains

¶ Womē greuouse & solacyouse.

¶ What a do these holye saynctes of theyrs had & they⁊ bowers (whā they come ones to bowes makyng) for womē & with womē, as to kepe thē out of they⁊ monasteries, & to make thē beare chyldr̄ & whā they were barrē, it were an infinite thinge to wryte, Saint Dauids monkes were skeared away with naked womē at a broke syde in Rosidaualle. So were Saynt Theliaes heremytes also

Women

Dauid

In another place not farre frō thens Saynt Dubzices bzethzē had many hote mouinges in theyz flesshe, & were fayne oft tymes to stand naked in the cold ryuer. S. Kentigernes disciples toke great paynes vpon thē, to make barrē womē fruteful. Wha S. Bzygyde was at the very poynte of marryage, she stole awaye pzeuelye with her. iii. maydes, & wayted long after vpō bishop Machyl, doyng many greate cures in his seruyce wyth holy water, S. Modwen also after soche an other sozt, wayted vpō bishop Hiber & his bzethzē wt maydes A womē the same season accused bishop Bzoon, foz begettyng her with chylde, & Bzygyde lyke a good body by a charme oz two made all safe agayn. As one of her maides was goynge to her louer a pzestes bed, foz returnig agayn in tyme, she could her moche thanke. All these holye hystories shal ye fynd in Johā capgraue.

dubziciꝰ.

kētigernꝰ

Bzygyda.

Saynte Modwen

Bzygyda.

¶ A spiritual example of a votarye.

Saynt Iltute, which had bene alwayes a most valeaūt captayne amonge the Bzytaynes, at the suggestyon of Saynte Cadocan Heremyte, put from hym hys most vertuouse and chaste wyfe, leauynge her

Iltutus

nothynge els to lyue vpon, but barlye breade and water, an homelye repast for her that had bene a lady and tenderlye brought vp. And as she on a tyme resorted vnto him only to haue heard the swete word of the lord, her commynge thyther so sore discontented hys mynd, that with a charme he put out both her eyes. For I am certayne, it came by no godlypower she beyng ledde of so Godly a spirite. Yf thys be sayntt Paules learninge, a man so myserably to leaue hys wyfe, and so vngodly to vse her for ayenge good counsel. I report me to you. Yet must he be stylle a Sayntt in the Popes holy churche, because he was a tyraunt to marriage, for none other holynes had he. Soche saynttes recken I more fytte for hell than for heauē. Well, thys storye hath also Iohon Capgraue in Catalogo sanctorum angliæ,

Hys wyfe

Not paules lernīg,

¶ Ursula wyth her sort, appoynted to marrye.

Ursula cū xi, milibus

OF Ursula, and her .xi. thousande companions, haue the spyrytuall hypocrytes by healpe of theyr spirituall father the deuyl, practysed innumerable lyes, by them to make theyr new lye sought out byrgynne to

to appere lumwhat glozioule to the wozldly dodypolles that neuer wyl be wyse. The berpte of the hystozye is thys after al iuste wzyters. Whan our Bzytaynes had ones gotten by theyz warre, the lande of Armozica (that we now cal the lesser Bzytayne) and were put in perpetual possession therof by theyz Kyng Maximus about the yeare of our Lozde. CCC. and. xc. they accozded amonge them selues thzoughe the assente of Conanus theyz captayne, onelye to marrye wyth theyz owne nacyon, & in no wyse to haue a do wyth ỹ kren the women there, foz dyuerse parels Wherupon they sent by & by ouer ỹ see to Dionothus the duke of Cozne wale, which than in the kynges absence had gouernaūce of all the realme, instaūtly desyzyng hym, to make pzouysyō foz them. Which immedyatly gathered from al partes of ỹ lande, to the nombze of. xi. thousand maydes & other womē, & so shypped them at London vpon the Thamys wyth his owne dere doughter Vrsula, foz so moch as Conanus desyzed to haue her to wyfe. And as they were abzode vpon the mayne sees, soch contrary wyndes and tempestes fell

Armozica

Conanus.

Dionothꝰ

Foz marriage.

vpon

Drowned. vpon thē, & drowned some of their shyppes, & drouе the residue of them into the handes of their enemyes the hunnes & the pictes, whiche slewe a great nombre of them, as they soude them not agreable to their flesshelye purposes. Thys shewethe Galfridus autours Monemutensis, li. ii. cap. xiii. Alphredus, Beuerlacensis, Ranulphus Cestrensis, Iohannes, Hardyng Robertus, Fabiā, Tritemius in cōpēdio Platerensis & Polidorus

An history to their ghostlye purpose.

But se here the cōueyaūce of these spyrytuall gētylmen, in playsteryng vp their vnsauery sorceries With lyes They saye, they al vowed virginite and were perswaded of saint Michaell the Archāgel & of sayne Iohā the Euāgelist, neuer to marrie as thoughe they were diswaders of marryage for their lecherouse vowes) & so wēt frō thēs religiously to Rome on Pilgrimage pilgrimage, with great deuocīō. ii. & ii. together, & were honorably receyued ther of the pope and hys clergye Yf thys be not good ware, tell me. I thynke there wanted no spyrytuall occupieng, for ỳ tyme they were there, yf the storye were true. For Daniel sayth, Daniel, rt that the lust of that proud kyng:

kyngdom, shuld be vpō womē. Dan. ii

In all fleshly desyres (sayth Hieremye) they are become lyke rankestoned horse, neyenge at enery mās wyfe. Hiere. v. And in dede some wryters haue vttered it, ỹ they were neuer good lews they? beinge there. Now marke the sequele. In they? returne homewarde agayn towardes Coleyne, they had in they? companye saye they? wryters) pope Eyiacus (yf ther euer were any soch) Poncius. Petrus, Nincencius, & alius Cuianus, Florētius, Ambrosius, Justinus, & christian⁹, al cardinals, Cesarius, Clemens, Columbanus Juuanus, Lotharius, Pantelus, Mauricius, Maurilius, Fotilanus, Sulpicius, Jacobus, Guilhelmus, Michael. Eleutherius, Bonifacius, and. vii. more of ỹ popes housholde, all Byshoppes, besydes a great nombre of Prestes and Chaplaynes. Dyuersly is thys holy legende handled of Jacobus Bergomas in li, Declaris mulieribus, of Sigebertus, Vincentius, Antoninus, Hartmannus. Carsulanus, Diorago, Auentinus, Naucerus, Mantuanus, Nuicelius. Carion, Capgraue. Hector Boethius, Maior, and a great sorte more, scarsely one agreynge wyth another. Hieirem, v Names feyned. hystorians

Fyne

¶ Fyne workemanshyp to be marked

Prouf of lyenes

HE that wolde take the payn, to conferre they^r Chronicles and wrytinges, but cõcerning thys one lye matter, obseruinge dyligentelye they^r dyuerse hestowynge of tymes, places, & names, with other thinges perteynyng to the circumstaunce of hystorye, shuld anon perceyue they^r subtyle conueyaunce in many other matters. The solempne feast of these. xi. thousande the pylgrymes, for they^r goyng to rome, is yet no smal matter in they^r Idolatrouse church and yet they poore soules neuer came there. as thee moste auctentyue wryters doth proue. They^r goynge out of Bryttanie was to become honeste Christen mens wyues, and not to go on pelgrymage to Rome, and so become bysshoppes bonyasses, or prestes playefers. Se what our auncient Englysh wryters hath sayd in thys matter, whych more experimẽtly knew it, and let the forẽlyars go whyche beynge farre of cared ꝑ lesse to lye. In dede thys is a very straũge procuring of Sayntes, yf ye marke it wel, but that the monkes & prebẽdes of Coleyne thoughte to do sum-

Onlye to marrye.

what

what for the pleasure of theyr Nonnes ther, whych had gathered togeather an heape of dead mens bones. For theyr bones coulde they not haue, beynge drowned in the great Occeane see, as Galfridus and the other autours verifyeth afore. But both Christ and Paul ones tolde vs, that we shuld be subtylye circumuented of that wylye generacion, whā they shulde worke theyr deceytfull wonders. math: xxiiii. ii. Thes. ii nonnes of coleyne

¶ Nowynges dyd not yet constrayne

ALl thys tyme were ther no cōstraynyng bowes but all was free to leaue or to holde. For Consteūs the eldeste sonne of kynge Constantyne the seconde, beynge a monke of Saynt Amphibalus abbeye in Caerguent, that ye now cal Saynt Swythunes in wynchester, was takē out of it wythout dispensacyō, aboute ye yeare of our lorde. CCCC. xliii and crowned kynge of Bretayn, beynge in full lyberte of marriage. Galfredus Ranulphus, Hardyng Capgraue, Caxton, and Fabyan In lyke case Wagloerunc (as Gyldas reporteth he) was fyrste a monke, and afterward cōstitute kynge in ye yeare of our lorde. CCCCC. constans ccccxliii Wagloeru nius Gildas ccccc.lii

continuyng styll by the space of mo=re than.xxxiii.yeares, & had for the tyme. ii. wyues besydes hys concu=bynes. Thys Wagiocum⁹ was re=kened the most comely persone of al hys region, & a mā to whō God had than geuen great victories agaynst the Saxons, Norweyes & Danes. Yet was he in hys age as was longe

mēpricius

afore hym, Nempnius hys predeces=sour, geuē to most abhomynable so=dometry, which he had lerned in his youthe of the consecrate chastyte of ꝑ holy clergye. Galfredus Ranulphus, Hardyng, Fabian, and Flores Historiarū

Gyldas ꝓphecieth.

very vehement was Gyldas beynge than a mōke of Bencornaburch not farre frō Chester, in hys dayly prea=chynges, both agaynst the clergye & layte, concernyng that vyce & soche other, & prophecyed afore hande of the subuersyon of this realme by the Saxons for it, lyke as it sone after folowed in effect. Loke in bothe hys bokes. De excidio Britanniæ, et in scriptis Polidori, Galfredi, et Ranulphi, wyth ꝑ preface of Wyllyam Tyndals obe=dyence.

¶ The Saxons entre wyth new Christianite.

Anon

After ſ Saxons had got Saxons
tē of the Brytaynes the full cō
queſt of this lād, ſ name therof was
chaūged, & hath euer ſēs bene called
Englād of Engiſt whiche was then Englande.
theyr cheſe captayne, as wytneſſe the
Johan Hardyng, Johan Bale, Hector,
Boethius, Caxton, Fabyan. Than came
ther in a new faſhioned chriſtiānite chriſtyanite
yet ones agayn frō rome with many
moze heythniſh yokes thā afoze, and
that was vpō this occaſiō, as al wry
ters agre. Gregozy the fyrſte of that
name (now called S. Gregozye) be- gregozye
helde in thee open market at Rome,
Englyſhe boyes to ſell. Marke thys
ghoſtely myſtery, for ſ prelates had
than no wyues. And womē in thoſe
dayes myghte ſoze haue dyſtayned
theyr newly ryſen opynion of holy-
neſſe, yf they haue chaunced to haue
bene wyth chylde by thē, & therfoze
other ſpiritual remedyes were ſou-
ght out for thē by theyr good puy-
ders & procteurs, ye may yf ye wil) In ſtedeck
cal them apple ſquyres. And as thys marchpage
Gregozy beheld thē fayre ſkinned &
bewtyfully faced, withe heare vpon
theyr heades moſt comely, anō he ax
ed, of what regiō they were. And an
ſwere was made hym, that they we-

re of

of an yle called Englande. Wel may
angli they be called Angli (saith he) for they
haue very Angelicke visages. Se
how curious these fathers were, in
Wares the wel eyenge of theyr wares. Here
was no circumstaunce vnloked to,
perteynig to the sale. Yet haue this
Byshop bene of all writers rekened
the best sens his tyme. This storye
mencioneth Jacobus de Voragine, Vin
centius, Antoninus, Joannes, Capgraue,
Maiol, Polydorus, & an hondred Au-
tours moze.

¶ Moze Englysh boyes solde at Rome.

ANother exãple lyke vnto this
telleth the seyde Jhon Capgraue
in hys Catalogo. That as one Wacu
Wacutus tus an Englysh Brytayne, & Byshop
of Alech in Ireland, beyng at Rome
cccc about the yere of our lozd. CCCCC.
perceyued serten Englyshe boyes to
be solde there openly. He gaue the
pryce of thẽ, and sent them home a-
gayn. Of a lykelyhod he smelled the
spiritual occuppeng ther, & pitied ỹ
most dãpuable casting away of those
poore innocẽtes, whom Christ had
so derely redemed wyth his blood.
Ethelwol Soch another art of Christẽ pytye
phus, wrought kynge Ethelwolphus there
(after

(after dyuerse wryters) whan he in the yeare of our Lord, DCCC.xl viii made sute to Pope Leo the fowrthe, to be clerely dispensed with, for the ordre of subdeacon, whych he had in hys youth receyued (wholsom ware I warande you (of Helmestane thā Bysshop of wynchester. For by that time they had crepte into the seat of the serpente, Apoca.xiii, and obteyned full autorite to dispense with al pactes, professyons, promyses, vowes, othes, obligations, & sealynges to ỹ Beastes holy seruice. Marke alwayes the tymes. Thys story hath Wyllyam of Malmelburye, li ii. De regibus, Ranulphe, Hardyng, Fabian and Polidorus with other. And that thre one wanteth, ỹ other alwayes habūdantly supplyeth. Possessiō was takē of ỹ seate of the Beast vndre phocas ỹ emprour in ỹ yeare of our lord. DC. & viii. whan the papacye fyrst begonne.

847

apoca.xiii

Tymes.

607.

¶ Augustyn entreth wyth hys Monkes.

NOwe to returne agayne vntō Gregory. He sent vpō the afore sayd accalyō, into England in the yere frō christes incarnaciō DCCCC xcvi. a Rompshe mōke called Augustyne, not of the ordre of Christe as

596

augustyne

peter, but of the superstycyouse secte of Benet, ther to spyede abyode thee Romysche kayth & relygion, for Christes kayth was ther lōg afore. Myth hym entered Welieus, Justus, Laurencius. Joannes. Petrus: Mukinian⁹, Paulin⁹ and a great sort more to the nombre of. pl. al monkes & Italyanes. Well armed were they with Aristoteles arte ylerye, as with logyck, Philosophy & other crafty spēces, but of the sacred scriptures, they knewe lyttle or nothyng. Yf ye beleue not me, reade in Johā Capgraues Cataloge, in vita Augustyni. hys interrogacions. Ad Gregorium per laurenciū et Petrum and ye shal fynd thē boyde of al Christen lernyng, eyther of lawe or Gospell, yea, moste incyppyent & foolysche, Yet was the seyd Augustyn ỳ best lerned among thē. These toke wyth them a great nōbre of frēche interpretours bycause they were all ignorannte of the languages there. Here was a noble christianite towardes, whan the preachers knew nether ỳ scriptures nor yet thee speache of the people. Wel, yet they dyd myracles, Yea, so sayd Christe they shulde do, whan he bad vs in any wyse to beware of thē Math. xxiiii. For thys storye, marke specyallye

monkes

crafty sciences.

Ignorant apostles

myracles

ſpecyallye Johan Capgraue in Catalogo ſanctorum Angliæ, Sigebertus, Vincencius, Antoniꝰ, Teitemeus, Chriſtianꝰ, Walſeus, and the churche legendatye.

¶ Dyuerſly were they of womẽ intreated.

AND as concerning womẽ, greuouſly were they vexed wᵗ thẽ cõming hytherward, ſpeciallye at a village called Saye, within yͤ cõtrye of Angeu in fraũce. In yͤ which was buylded immediatly after, a churche (they ſay) in yͤ honour of the ſeyd Auguſtyn, wher as no womẽ come, but ar plaged wᵗ moſt ſodayn death, for yͤ diſpleaſure there ſhewed thẽ thã, yet dyd thei but laugh vpõ thẽ. This ſhe weth Alexãdre yͤ pryor of Eſſeby in his Annual of ſayntes by theſe verſes

Women.

Saye.

angrye, ſaynes

Letus aput Saye veſuit eos mulierum
Quas peccaſſe probat, tu: nous fontiquo nouus
Pluds parat eccleſiam, mulieribus haud ꝛeſerandam.
Pꝛoꝛſus tentat vna, ſed inde perit

This ſtory hath alſo Jhõ Capgraue & the old Engliſh Feſtyual of Saynctes, which was ſõtime yͤ only taught Goſpell of Englande. Not withſtandynge thys diſpleaſure of women abode, yet founde they women fauorable wythin England. For Bertha

Feſtyuall.

the quene of Kent, than beynge a
Ethelbert che woma, caused Kynge Ethelbert
to admyt the with al theyr tyrlerye
trasshe. Yet for the smal truste he had
vnto the at theyr fyrste metynge, he
wold in no wise come with the with
in any house (the storye sayth) leaste
they shuld after any sorcerouse sorte
by wytche hym. The fyrste poynt of
Religiō they shewed, was this. They
spred fourth a bāner with a paynted
crucifixe & a syluer crosse ther vpō, &
so came to the kyng in processiō, syn
Processyon gynge the letanye. Wel myght this
be called a newe christianite, for ney
ther was it knowē of Christe nor of
hys Apostles, nor yet euer sene in
England afore. It came al together
frō the dust heape of theyr monkery.

¶ Theyr fyrste spyrytuall prouy
syons here.

AS the kyng admytted theyr en
teraunce, he couenaūted thus
wyth the, & bery wysely. That hys
Lyberte, people shuld alwaies be at lyberte &
no mā cōstrayned to theyr new folid
Religion, sacrifyces, & worshippyn
ges. But alac that fredō contynued
not long with the, as ye shal wel per
ceyue here after. Thā dyd Augustyn
get hym into Fraunce agayn, & cau-
sed one

one Etherius than Archebyshop of Arelas, to consecrate hym the greate byshop of all England, without election or cõsent of the people that we reade of. And in the yere of our lord euen DC. dyd Gregory sende vnto hym from Rome, hys primates pal, with superaltares, chalyces, coppes candelstickes, vestimẽtes, surplyces, alter clothes, synging bokes, relyckes, & the blessynges of Peter & paul And so admytted hym for ỹ fyrst metropolytane of all ỹ hole realme, appoyntynge hys seate frõ thens forth at Canterbury, thã called Dorobernia the worthy cytie of London euer after depryued of her former tytle, & so made an vnderling. But the spyrytuall fathers knew well ynough what they dyd, beholdyng afore hande many hydden mysteryes. They perceaued that Canterbury was wel oute of the waye, & moche nygher the see thã was Londõ, & so moch the fytter for theyr crafty conueyaunces, and flyghtes to theyr holy father pf nede shuld requyre it, with many other cõmodityes els. Marke alwayes these nombres of Syres and theyr mysteryes, for the age of Man & the Beast Apoca. xiii.

Etherius

600 Instrumẽtes

Dorobernia

cãterbury

Nombres

¶ They? p?epacions fo? Antich?ist

p?imitie

Herp?st stodye of these fathers after they were ones salted, was al about masse offeringes, ceremonies, bishops seates, cõsecracions, churche, hallowinges, o?ders geuinge, tythes, personages, purpypcacyons of womẽ, and soche lyke. Wher vpon a Synnode was called, & ther commaundementes were geuẽ that all thynges shulde be here obserued acco?dynge to the costumes of Rome. In Englãd was ther afo?e they? commynge a ch?istianite, but it was all wythoute masses, and in a maner wythoute choyce of eyther dayes o? meates. The B?itaynes in thase dayes had non other Gods seruyce but the Gospel. Seldome admytted they any difference of tymes wyth the Iewes, eyther any Idoll sacrypyces w the Gentyls, but folowed the playn rules of the scriptures. Yf any superstycyouse were amonge they? Monkes, they had nought to do therwith but were euermo?e at lyberti, Fo? Pynces at that tyme were not yet becomen the Beastes Immages, to speake out of they? spretes, o? to make lawes acco?dynge to they? lustes. The labour of Augustyne wyth hys

Synodus

ch?istianite

B?itaines

p?inces

monkes

monkes, frome the forsayde yeare of oure Lorde. DC. was to prepare Antichrifte a seate here in England, agaynst the full tyme of hys perfyght age of. 666. For though he were fyrst conceyued in the wycked churche of Rayn, yet coulde he not shewe hymselfe in hys owne lykenesse, that is to saye, Christes open aduersarye, tyll Christ came in the fleasshe. And than he appered at al one tyme with hym, in the malygnaunte churche of the Jewes or spyrytualte of Herode whych than fyrst began to persecute hym and to seake hys deathe. 600. 666 antichrift.

¶ The prouynce of Augustynes Apostleshyp.

IN the yeare of our Lord. DC. xii. helde Augustine another counsell in the west parte and countye of Worcestre, in a place that is yet called Augustines oke, whereunto he called by commaundement, the. vii. bisshops of the Bryttayne church withe theyr principall doctours. And as they were takynge theyr iournaye thytherward, they counselled withe seuen solytarye mã, which was known to be of a most perfyght christẽ lyfe, what was too be done concernynge the afore sayde Augustyne. 602 Synodus Solytary men.

Anon he made thē thys christen an-
swere, Yf he be a man of God (sayth
he) in any wyse folowe hys counsell
christen counsell Yf he be not, vtterly refuse it. Howe
shal we know that: saye they. Yes shal
wel perceyue it by hys gestyl spyete,
sayth he agayne. For Christ bad hys
scolers, lerne of hym to be meke har-
ted. Yf he be of that sort, he is lyke to
a proude monke bring ye non other thā christes moste
easye yoke. But yf ye fynd hym prou
de, beware of ỳ impostalite burdens
of the hyghe mynded Pharyses. And
as they were commen thyther, they
fond hym syttinge a lofte in a throne
of hygh honoure, shewing vnto thē
no countenaūce of gēeylnesse. Wher-
fore they regarded hym not, but vt-
terly withstode al his enforcemētes
¶ The Englysh churche begynneth
wyth tyranny.

After longe disputacions & o-
ther wepward wrongelynges
he layde vnto theyr charges, ỳ they
were in many thynges, contrary to
three poyn- the vniuersal christen churche. Not
tes withstanding, yf they wold consent
vnto him in these. iii. poyntes. That
is to say, to baptyse after ỳ Romysh
maner, to celebrate ỳ feast of Eastre
as they do ther, & preache to the En-
glyshe

ſtyſche Sarons as he ſhuld appoynte
thē, he wold wel beare with thē in al
other cauſes. Jn no caſe wolde they
graūt vnto hym, nor yet accept hym
for theyr archbiſhop, but playnly
ly, they wold ſtyll hold theyr aūcyēt
traditions, whych they perfyghtlye
knew to be agreable to the holy apo
ſtles doctryne. Than ſayd Auguſtyn a tyrannr
furyouſlye vnto thē, ỳt they wolde
not peceably graunte to hys requeſtes, they ſhuld be enforced thervnto
by moſt cruell battayl. And ſo in the
yeare next folowyng, were ſlayne of
theyr preachers by Auguſtynes pro a murtherer,
curemēt, to the nōbre of a thouſand
and .ii. hōdred, wt theyr great maſter
Dionothus. Loke Flores Hiſtoriarū, Ja-
mandus zieriēnſis, Galfrede, Ranulph.
Capgraue, Caxton, Fabyane, theyr chur
che legendary, and other. Thus dyd a carnall
that carnal Synagoge (thā called ỳ ſynagoge.
Englyſh church) which came frō ro-
me wyth Auguſtyn, moſt cruelly per
ſecute, at her fyrſt cōmyng in, ỳ chri
ſtē church of the Brytaynes in theſe
holye martyrs. Theyr ſynfull Syon Bloody
buylded they than in blood, for that Syon,
theyr wycked inſtytutes were godly
diſobeyed. But be they ſure, it ſhalbe
plowed vp in thys latter age, & lye
waſte

waste like auoyde felde, accordyng to Mycheas prophecye. mich.iii.

¶ What the Brytayne churche was afore.

Johan Leylande

TRue is the faythfull sayeng of Johan Leyland in assertione Arturii. fo. xxxv. That the Romysh Bysshop sought all meanes possyble to vphold ỹ Englysh Sarõs in a kingdom falsly gotten, the Brytaynes hatyng hym for it, & he agayne of mysshefe prouokyng those Sarons fearsely to inuade thẽ. Marke it hardely for it is worthy to be noted. Marke also the agremente of the Brytayne church wyth the. vii. churches of Asia in Saynte Johannes tyme. Not only for ỹ iust nõbre of theyr bishoppes, but also for theyr obseruacyon of Easter afore this Augustines comming. For in theyr argumentacions about that matter. they layde alwayes for them selues the vsages of that church receyued fyrste of Johan the Euangelist, Philip the Apostle, Polycarpus, Traseas, Sagaris, Papirius, and Meliton: allegyng the sayenges of policrates, and Eusebius. In that behalfe

Brytayne churche

English churche.

The church that Augustyne thã planted in England, was more gouerned by bishops polycyes for theyr aduan-

tage,

tage, thā by the expresse word of god to hys honoure, as it hath bene euer sens. And therfore it was & is yet in outward obseruacions, rather a polytyque churche thā a christē church the Jewysh and Heythnysh superstitions not reckened. God graunte it ones a shappe after hys prescripte lawes and ordynaunces. Amen.

¶ Antichrist approched fast to hys full age.

IN the yeare of oure lorde (as I sayd afore). DC. and. vii. antichrist fast approchynge to the fulnes of his age, grewe into a vniuersal fatherhode. For than fyrst beganne the papacie at Rome vnder the false Emproure phocas as wytnesse the Abbas Urspergensys, Harmannus, Contractus, Sigebertus, Ranulphus: Mathews Palmatius, Christianus Masseus, Archbisshop Herminius, Joannes Carīo et Philippus Melancthon in Mundi supputacione. Than obtayned Bonifacius ỹ thyrde of that name, of ỹ seyd phocas for money, in the myddes of all scysme, stryfe, myschefe, & murther to be Sathās great steward here, & the deuyls lefftenaūt For in hys power it was not to make him christes vycar, nor yet sayntē Peters successour. Thus gaue the

607 full age.

ỹ papacye

drago,

Dragon, than his autorite & power to the Beast with .vii. heades, ꝓ arose out of the see, or frō the superstici-
apoca: xiii ous wauerynge multitude, Apoca xiii
Than wāted he nothynge els, but to syt in ꝯ place of god, which is ꝯ cōscience of Mā, that he might ther exsite hym selfe aboue all that is called
ii. Thes, ii god. ii, Thessa ii. To bringe ꝯ to passe, the Monkes and the prestes sturred quyckly about thē, & lefte no cautels vnsaught out to bringe all christen realmes vnder hys deuylyshe dominion, For thā had the Monkes autorite to preache, baptise, & assoyle frō synne, which they neuer had afore.
Monkes, Howe & what they wroughte here in
autorite England, is euydent by ꝯ hath bene shewed afore, & wyl be yet more playne in that which hereafter folowethe Marke it therfore in ꝯ name of god, for now is the tyme, wherin he must be reueled, that the Lord Jesus may consume hym with the breath of his
Esaye. xi mouth. Esay, xi and. ii, Thessa ii

¶ The chastite of his masmōgers

NOw concernynge the continencie of this new broched broode or newlye fashioned clergye, For so
A false cha- moche as they were Mōkes & came
stite frō Rome, they had profession a false

chastite

chaſtyte, to apere more holy thā the
preiſtes, & therby in proceſſe of tyme
to robbe thē of theyr benefices or ap
poynted lyuinges. Though Grego- gregorye.
ry in thys tyme made theſe conſtitu-
cions, ỳ non ſhuld be admytted a preſt
whyche had maryed .ii. wyues, nor
yet they be accepted that in preſthod
kepte concubynes, as teſtifyeth Sa-
bellicus, yet durſt he not vtterlye con-
dempne preſtes marriage, by reaſon
of a moſt terrible exāple of innume-
rable chyldrens heades ſeane drow-
ned in a ponde. But marke the ſpiri
tual occupiēg of theſe hote fathers,
for greuouſly were they than vered
wyth nyght pollucions. Wherupon monkes.
Auguſtyn ſēt vnto Gregory, to kno chaſtyte
we yf they myght wel laye maſſe ha-
uing thē the nyght afore. Vnto whō
after many wordes, he maketh in ef-
fect this anſwere. That lyke as they
chaunce vnto mē .iiii. wayes, ỳ is to iiii. waies
ſaye, by ſuperfluyte of nature, by glot
tenouſe eating & drinking, by infir-
myte of the fleſhe, & by fylthy cogita
cions of the mynde, ſo ought they to
haue .iiii. conſyderacions. For the
fyrſt .iii. a preſt ought not, he ſayth,
to abſtayne from his maſſe ſayenge. colonred
The fowrth he deſcribeth by ſugge- Hodonis
ſtiō delec-

dilectatiõ, & cõsent, leauing it vnto any conclusyon. Is this be not good wholsom diuinite of your holy Romysh sayntes, tel me. This hath Iho Lapgraue in Catalogo sanctorum Anglie.

¶ Contempt of marryage, with the sayes.

Stewes dyuysyte.

I thynke a mã myght fynd as honest stuffe as this, in the scooles of my lord of wynchestres rẽtes at ỳ bankesyde at London, yf he had nede of it. Ye may se by thys, the vertuous study of these holy chast fathers, & thee clarkelye conueyaunce of theyr fleshely mouynges. Great pytie had it bene, but it had had place in theyr holy sayntes legendes to ỳ ghostlye informacyõ of other, but ỳ we shuld not els wel haue knowẽ theyr dawdy hypocresye. Yf theyr vnuirginall bowes had not bene, lytle shulde the world haue neded this lecherouse lerning. Honest marryage hath no knoweledge therof, & yet is it a pleasyng ge seruyce vnto god. Is not ỳ (thynke you) a straunge kynd of chastyte, that is thus euery weke poluted, yet may they after thys lernyng, euery daye saye Masse, theyr bowe neuer hyndered, but in marriage they may not so, vnder payne of death. Nowe forsothe

Monkes learnynge

forſoth it is wholſome ware, and it ſhuld come cuē now from the deuyls blacke bowgett. Thys is the reuerē ce theſe poluted wretches haue to ma trimonye, beyng gods clere inſtitu cion, that they preferre al theyr fleſh ly knauerys vnto it. For it only, ha ue they named men laye and women lewde, appoynting theyr childrē tay les here in England in diſpayne and ſcorne. For nought was it not, that Sayne Paule called theyr lernynge Hypocreſy, & the deteſtable doctrine of deuyls. 1. Timoth. iiii. Iohn Capgrave and Alexander of Eſeby ſayth, that for taſtynge of fyſhe tayles at thys Au guſtyne. Dorſetſhyre men had tay les euer after. But Polydorus apply eth it vnto kentyſhmen at Stroude by Rochester, for cuttyng of Thomas Beckettes horſes tayle. Thus hathe England in all other landes a perpe tual diffamie of tayles by theyr wyc tē legēdes of lies, yet cā they not wel tel, wher to beſtowe thē trulye.

maryage contēpned

laye wyth tayles

Dorſet & Stroude

¶ Stryfe about the Eaſter celebra cyon.

Next after this Auguſtyne was Laurencius Archebyſchoppe of Caunterbury. And after him Melitus

Laurencius cum alijs.

Than

Than Iustus thā Honozius, than Theo
datus and Theodozus, all blacke mon
kes and Italyanes bozne to the nom
bze of.bii. Thys Laurence helde a
Synodus great Synode wyth his other pzela
tes in the Ile of Manne, disput nge
there with the Scottyshe & Irysshe
Bishopes, foz ỳ feast of Easter, what
day it shuld be yearly celebzated, wz
tinge frō thens vnto theyz other pze
lates a treatyse of ỳ same. Moze thā
an hondzed years space, were the pa
pistes thā in controuersy foz the day
the feast of of that Easter celebazation, ere they
Easter. coude be quieted. Great paynes the
relygiouse fathers toke in those day
es to strayne oute a gnat, ỳ theyz le-
cherouse posterite after them, might
the better swallowe in a myghty ca-
mell. Math.xxiii. In thynges of small
value they were thā verye scrupulo-
se, but ỳ wayghtyer causes they cou
de let slyppe wel ynough. What soe-
Women. uer thys Laurence was to womē by
hys lyfe, he was (they say) very cruel
vnto thē after his death, Foz in a ter
tē towne called fozdune, was a chur
che buylded in hys name, where no
women myght entre with offeringe
noz without offeringe, but they had
euer moze foze bellyes of it. I praye

God

god they went not many tymes thēs wyth chylde, for ther were many tat te Canons & prohibendes. Thys superstitious table bowe they of the paganes, whose opynyon was, that no woman myght entre into the temple of Venus theyr great Goddesse in ꝑ moūte of Olympus, without a great dyllanye. Iacob⁹ zieglerus in lua Syria. Sorebellius

Venus

¶ Great bulynesse for theyr other tradicions.

HEre passe I over the clowtyng in of theyr canonicall houres, of theyr absolucions for synnes, theyr tēples, theyr aulters, theyr belryngynges, theyr lētes, theyr dyuersyte of orders & dyuysyons of parysshes, least I shuld be therin to tedyouse vnto the readers. Aidanus, Finanus and Colmannus, beyng al. iii. bisshoppes of lyndysfarne in Northumberlandone after another, & Scottysshmen borne coulde not wel away with the pryde and wonton toyes which behelde in theyr romyshe rytes, but persevered styll in the symple order of the primatyue church, not cōtented to chaūge it. For ꝑ whiche in those dayes, they had moche a do wyth these hygh stomaked Romaynes. Hilda in lyke case that was thā abbasse of Streneshalt

ceremonies & ryes.

good men

E.i. that

Hilda et colmānus (that we now cal Whytby) a woma lerned, wyse, and vertuouse, dyspu: ted with thē in they: general coūsel dyō Colmannus syde, in the yeare of 664 our lo:d. DC. Æ. lxiiii. cōcerning the daye of they: eastre celebratiō, they: head shauing, Æ other vnsauery cere monies, Æ wrote afterwarde an ear: neste treatyse agaynste Agilbertus a agilbert⁹. frenche man Æ at that tyme bishop of Wyncheſtre. Al thys myght not hel: pe than, but in proceſſe of tyme they had they: whole myndes, magry all they: hartes. Beda Giruinus li. iii. ca. xxv De geſtis anglorū, Guilhelm⁹ Malmeſ bury li iii De Pōtificib⁹, Ranulphus, lib, v cap. xvii Ioannes Capgraue and other.

¶ Relygiouse exāples dyſuadyng marryage.

Melitus After Laurēcius folowed Melitus in the Archbyshops ſeate of Caūterbury, in the yere of our lo:de 619. DC. Æ. xix. which (they ſaye both alyue Æ dead, diſuaded yong men frome chriſten marryage. As ſaynt Colum: colūban⁹. banus a Scott, about the ſame tyme came to the ſel of an holy Nonne fo: ghoſtlye counſell. She badde him, a: waye, leaſte wanton youthe wolde bryng thē together wylde they nylde they. Saynt Edwyne kyng of Nor: thum:

thumberland gaue vnto sayne Pau- paulinus.
linus the archebyshop of yorke, hys
yong doughter Eanfleda, so sone as
she was baptysed in the yeare of our 626.
lord, DC.x.xxvi. that he shuld make
her an vnholy Nonne. And the daye
after the sayd Edwyne was slayne,
he toke with hym both ỳ doughterꝛ
mother, & so fled with thē vnto Ro-
chestre in kent by water, neuer retur
nyng thyther agayne. Sayne kyacre kiacrius.
a Scottysshe heremyte had so greate
malice vnto womē. that he plaged so
many of thē wyth the fowle euyl, as
came wythin the precinct of hys mo
nastery, bycause one womā had ones
complayned to the byshop of hys p;o
dygyouse charn.ynges. Hector Boethi
us. Sayne Fotllanus an Iryshe Bys- kotllanus.
shop wyth hys brethren was very fa
mylyar and scrupsable vnto Sayncte
Gertrude & her Nonnes at Nigella
& made dyuerse barren women full
gracyously to conceyue. Sayne keyn keyna
wirye a byrgyn of wales, contẽpnin
ge marriage, fled frō thens to Saint
Mychels of thee mounte, to kepe her
bowed byrgynyte amonge the holye
fathers there, as bower wythe bo-
wers. All these storyes hathe Johan
Lapgraue.

¶ Other religyouse examples of that age.

Sebba is monked.

SEbba kyng of the East Saxõs, was so bywytched of ꝑ bysshop of Londõ & his calkyng colligeners there for hys substaunce, that he had made hym self a monke, leauyng vnto thẽ both hys wyfe and possessions yf she had bene no wyser than he.

Yet was she by theyr incantacions at the last deceyued, they haupnge of hym an innumerable somme of moneye, & he nothyng of thẽ agayn but a mangye monkes cowle & hys burye all in Paules. Whã S. Egbynes father was ones departed i wales, hys mother resorted with hym to the abbeye of S. Sampson, & there receaued of hym the habyte of a Nõne, bestowing the rest of her lyke amõg the good bzethzẽ there. S. Eanswyde abbesse of folkstane in kent, inspyzed of the deuyl, dyssyned chzistẽ marryage to be barren of all vertues, to haue but transytozyouse frutes, & to be a fylthy corruptyon of virginyte. Yet ware Marye, Johan Baptyst, & Jesus Chzist swete frutes therof, ꝑ iust fathers of the olde lawe not reckened Sayut Paule sayth also, that by vertue of marryage, the vnfaythfull mã is sanc

Egbus

sampson

eanswyda

Frutes of marriage

ls sanctyfyed by the woman that is faythful. i corin.vii Nether dyd he at any tyme teache marryage to be eyther a corruption or yet an impedimēt of Chrisien byrgynite, whan he coupled the Corinthiās (which contynued styll married) a chaste byrgine to chryst. ii corin.xi. But this gētyl woman Eanswyde was moch better acquaynted with the monkes lernynge than with chrystes, & with a chastite rather to theyr behoue thā to hys Yet drowe she out ai ỹ.gyaūtes there yt theyr church legende be true. The le storyes sheweth Iohn Capgrau- Eanswyde

¶ The wanton toyes of the holy fathers.

ABout thys same tyme sent Po pe Bonifface the fyft, a chryste vn to a golden collor, & a fyne petycote of straunge making, vnto kyng Edwyne with the blessynges of Peter and Paul. And vnto hys wyfe Ethelburge a syluer glasse & a combe of yuorye with the same, to vpholde thē in thys new christianite. Se these wanton fathers what toyes they vse, to set vp theyr kyngdome here. Neuer shal ye reade that Chrystes dysciples had any soche wyt tye polycyes. S. Babyls toyes.

Petrocus Petrock an heremyte of cornewale, was layne euery nyght tro ỳ crowe of the cocke to ỳ spryng of ỳ mornig to stand naked in a pyt, to abate thee hote mouinges of his felshe. And neuer could he haue remedy of ỳ dysease, tyl he wēt on pylgrymage to Rome and Hierusalē. Here was a newe sought out salue for ỳ sore. S. Pyranus Pyranne a Bysshop also in Cornewale, had a kayredāmesel in ỳ monasterie of his mother wingel, called Bzunet, whō the lorde of the soyle toke vp for hys occuppyēg. At the last he agreed with him no lāgar to haue her, thā the dermacle or butture shuld breake him of his sleps, whych chaūce sone after, & thā he sent her home agayn. Yf there be not good honest legēdes to be rede in ỳ popes holy church, tel me. Men tuouse shal perynd Jhon Capgrave in the reherſal of thē and soch other.

Legendes

¶ The ghostly bestowing of theyr vowes.

chastyte of votaryes, A Monne belōgynge to S. Cota, & a mōke pertaynyng to sayne Pyrane, about the same tyme strake vp a couenaunt of loue. And as they met in a wode for perfourmaūce of ỳ same, a yong pygeon fel betwext thē and made thē both ashamed, & so thei

wēt

wente home agayne. A lyke matter.
Soch another pagent was played at
poꝛke, but it was long after. The mō
kes of saynt Marye abbeye, and the
nonnes of Clement thoꝛpe met toge
ther ther at haye makyng, the abbot
tes kole beyng wyth thē. And as the
abbot enquyꝛed of him at supper foꝛ
pastyme, where he had bene al ẏ day.
He fel in a great laughinge & declā-
red beꝺoꝛe all hys gestes, that a soꝛe
battayl had bene soughtē that after
none betwixt his monkes & the mon
kes of clemēt thoꝛpe. But he thāked
God that hys monkes had the beste,
foꝛ they lay euer aloft. Bycause that
one of Saynt Modwēs maydes, had
layed her beste velouers shoes at her
beddes head, the spꝛetes of heauen ẏ
were wonte to vysyte her, wold not
come there that nyght. After she had
bene at Rome, and was comē home
agayn, she dwelt at Scalestyk, wher
as an holy herempte dyd ofte tymes
vysyte her, & moch refreshe her with
a legende boke of Sayntes lyues.
But no tydinges was there amonge
thē, of Chꝛistes holy Gospell. Loke
Jhon Capgraue.

vowes ob
serued

modwēna

herempte

¶ Erkenwalde and Osith, wyth
theyr Mondꝛyes.

Erkēwal dus.

SAynt Erkenwalde the sonne of Uffa the fyrst Kyng of the easte angles, abbot of Chertesey & Bysshop of London, buylded a Nonnery at Berkyng. And bycause ther were at that tyme in Englād no Nonnes to hys mynd for Hilda hys kynswo man was to great a scripture womā in those dayes) he sente ouer the sea for an old acquayntaunce of his called Hildelitha, lerned i arte, but not in christes diuinite. Her made he there abbasse, cōmyttynge vnto her gouernaūce, his syster Ethelburge & a great sorte more of yong maydes, to be taught & made nōnes ther. Soche rule was kept amonge thē wythin a shorte space after, ỳ god sente vpō thē a plage of pestylēce, which toke away al theyr chaplayns, ỳ cruel Danes folowing & burning vp ỳ was left, monasterye, nonnes & all. S. Osith was marryed to Sygher Kyng of ỳ East Saxōs But bycause she loued ỳ spiritualte moch better thā hym, whytes he was on a tyme in bōtynge, she sent by a prieue letter for Acca, and Bedewynus, Bysshopes of the East Angles, cōtayning Northfolke & Southfolke, causing thē to put vpōher a nōnes apatel. So made she hym to beleue

Ethelburga.

Olitha.

Spirituall knauerye.

me in his returne, ꝓ she had ꝓfessed the vowe of chastyte, & gaue hi therby a most wretched occasyon to lyue al the dayes of his lyfe after, in most synful aduoutrie. But a iust plage folowed. For in the yeare of our Lord DC.liii. was she slayne of the Danes & her whore house (nondrye I shuld saye) vtterly destroyed. Yet was she in the Popes churche allowed for a stinkyng martyr, for cõtẽpning marryage. Iohn Capgrane 653

¶ The perfyght age of the Beast.

THeodorus a Greke, was of po theodorus
pe vytelyanus constytute thee first archebishop of Cauterburye, frõ Augustyne or sens the papacie begã, to make all sure here to Antichristes behoue, in thee sixtye & sixe yeare of hys age, & in the yeare frõ christes incarnacion six hondred, sixtye, & sixe, which is in saynt Iohãs Apocalyps the ful age of the Beast, & the ful nõbre of man. Marke it good reader. For now of a Beaste, becometh he a kynge, ye, as Daniel calleth hym the vnshamefast Kynge of faces. Dan. viii Presuminge to syt aboue god in euery mans cõscience. ii. Thessa ii. Named it is there, the nombre of man, & the nomber of the Beast, for so moch as it was apoca, xiii ꝓ fullycõplete age, Nõbre of the beaste

it was the tyme, wherin mās lerning most strongly withstode the lerning of god, to the prancking vp of that o: vpouse aduersarye, the very man of synne, & sonne of perdicio, al blasphemyes ther vpō folowing. Euydēt is it, by al the English Chronicles, that than thys Theodorus came hyther with ỳ seale of that execrable Beast, to marke vp al to that most blasphemouse kyngdome. For neuer afore wrought the spirite of Antichrist, the mystery of iniquite so strongely as at that tyme. For hyther than brought he all vayn & crafty sciēces, of counting, calking, measuring, syngynge, rymyng, reasonyng, arguyng, dyssynyng, shauyng, oylinge, exorcysyng, incanting, & conjurynge. Loke Iohn Capgraue, in vitis Adriani, et Theodori. Beſydes that Beda wryteth li, viii, ca. ii, and Ranulphus lib. v, cap. xviii,

crafty sciences,

¶ For the varyaunce had in supputacions.

TO auoyd cōtrouersies in ỳ supputacio of yeares, for so moch as some writeth hi to haue comē hyther in ỳ yere afore rehersed, & som.il yeres after, ye shal vnderstād ỳ Theodatus Theoda' which was his pdecessour, departed in the yeare of our lord. DC. lxv.

as witnesseth Hermannus Cõtractus in Cronico de seretatibus mundi. In ỹ yere folowing was this Theodozus admytted of Vitelian⁹, & receaued hys full autozyte of bynding and losynge (sayth Platina) to holde the Englysh nacion styl in that fayth. Marke it. But by reason of serten delayes, it was mozе thã a yeare after ere he entered into Englãd. One cause of hys tarrydaunce, (Iohn Capgraue sayth) was the growyng of hys heare concerning hys crowne, which was shaũ afozе after a farre other sozt, hebeynge a Greke. His abyding ther, foz that only cauke, was mozе than .iiii. Monthes, besydes other nedye matters. So that it was the yere of our lozd DC.lxbiii. the .xxbi. day of May & the second yere of hys cõsecration ere he came into Kẽt, as wytnesseth both Bedas and Ranulphus. With him sent Vitelianus a mõke bozne in Afhzica, called Adzian, to loke to hys doctryne, least he taught any thynge in the Englysh church that were not agreable to the Kompshe fayth (as ỹ marriage of pzestes, & the houselyng wyth leuened bzead) foz he dyd not in all poyntes trust hym, bycause he was a Greke bozne. Anon after he

theodozus

shaupnge,

668

adzianus.

let

a scole, he set vp a great scole at Caunterbury of al maner sciẽces, as Rhetorycke Logycke philosophye, Mathesye, Astrologie, Geometrye, Arithmetycke & Musycke, & taught thẽ there openly both in latyne & Greke, besydes the art Magycke, Sorcerye, Philnomy Palmestrye, Alcumye, Necromãcye, Chyromãcye, Geomancye, & wytchcrye, that was taughte there also. Bede Ranulphus, and Iohn Lapgraue.

Straunge sciẽces

¶ Sealynges to the Beastes obedyence.

adrianus THan constitute he the seyd Adrian both abbot & generall reader ther, whyles he cõpased about al the whole regyon for the Easter celebratiõ & other Romish rytes. This character. is the fyrst archebyshop (sayth Iohan Lapgraue) that al the Englysh church was swerne to. Marke here ỳ Seale of the Beast. Apo. xiii. In ỳ yeare of our Lord. DC. lxxii. he helde a Synode at Thetford in Northfolke, wher as he enquyred of euery mãs fayth towardes the churche of Rome. Thã constytute he Byshoppes for euery quarter, & deposed all them that were not confyrmed by thee Popes autoryte, of whose nombre Ceddas the Byshoppe of yorke was one.

672 Synodus

ceddas

More

More ouer he publyſhed ther a boke of the churches ordynaunces, made by the forſayd Witclianus, wyth per myſſyon of organes to make thē merye, cōmaunding it only to be obſerued, Chriſtes order ſet apart. Yf this were not the departing ỳ Paule prophecyed to come. ii. Theſſa. ii, where ſhal we loke for any. A ſayinge hath Joānes de Wolmis, in ſpeculo carmel. cap vi. which (though he were a papiſt) I fynd here moſt true. Frō the dates of Heraclius the Emperour (ſaythe he) vnto our tymes, the day drawing towardes nyght, the church ſuffering a ſore eclyppes, is come to a downe goynge. Yea, ſhe is almoſt at ỳ caſeof a ful departing. etc. I thinke a truer ſentence coude not thā be vttered all circumſtaunces therupon cōſydered Great pytye was it, that ỳ churches poſterȳte than perceyued not ſo manyfeſt a defectyon.

Ordinaūces

Joānes de Wolmis

¶ More ſea lynges yet to Antichriſtes kyngdom.

IN the yeare of our Lord. DC. & lxxx. helde thys Theodorus another coūſel at hatefelde in the weſte partyes. Where as he demaunded a rekening of the byſhopes & other rulers, what fayth & lauer theyr peoples had

680. Synodus

had than to the church of Rome, as
Agathon, pope Agathon had cõmaunded hym
to do by hys wrytynges, which wro
te than vnto hym, to do all thynges
wysely. Ye know what ỳ meane the,
I thynke. Here was none enquyre
made, what beleue they had thã ther
no gospel in the gospel of our lord Jesus christ
No, it was another maner of mat-
ter, ỳ they sought. Oh, wõderful was
the working of ỳ serpẽtes generacõ
Polidorus lapth. lib iiii, Anglice Hystorie,
that false relygyõ & cõterfeyt preest
hode, was than throughlye salued &
placed there, the Actes of the. iiii. ge
nerall counsels receaued in stede of
the. iiii. Euangelies. In the next yea
re folowinge, was a generall Syno
Synodus generalis de kepte at Constãtynople in Grece,
wher as marryage was for euer per
mytted vnto the Greke preestes, and
vtterly forbydden the latynes, or al
masse other besydes them, the latyne masse
receyuyng there hys fyrst conferma
cyon. But Theodorus & hys mõkes
were at a good indifferẽt poynte for
ỳ, which had beyled within one mo-
mylorida, nasterye in thee Ile of Thanete. Iyr
Nonnes, makynge fayre Mylorde
they abbasse. Loke Iho Capgraue Ra
nulphe, and other Englyshe Autors.

In

In spight of the kozmer Acte, dyd Alfonza the kyng of Spayne, permyt his prestes by a lawe newlye made, to kepe so many cõcubines as they wolde Michael Ricius de regibus Hyspanie, et Paulus Constantinus Phrigio in Chronicis regnozum.

Alfonza

¶ Chastyte, Monkes, Monasteries, and Penaunce.

chastyte fre

Uernerus Cartusiensis saythe, in Fasciculo temporũ that bowyng of chastyte was free wythoute constraynt. in the tyme of S. Gregozye & somwhat after. Bedas repoztethe. lib. iii, cap. vi. De gestis Anglozum et Joannes Maioz in gestis Scotozum li. ii, cap. xi. That a mõkes cowle, after they had ones bowed chastyte, was holden in soche reuerence, that noo man wold in a maner than sourneye, vnlesse he hadde theyz blessynges. Into a most wonderful madnesse were the people than brought, by theyz hypocrytycall wytcherye, thee verye elect persones scant fre from that damnable errour. Math. xxiiii. Marci. xiii. For the vnthankefulnesse of men (saythe Job) in settynge hys veryte lyghte, dothe God permytte thee Hypocrytes to reygne ouer them in all power of deceytefull wonders. Job. xxviii ti, Thes. ii, They dyd than spedelye

hypocrely wozketh

set

Monaste ryes

set vp monasteryes wythout nōbre, al ỹ realme ouer. Iohā Harding sayth

Oswyus

in hys Chronycle, that kyng Oswye buyloed within Northumberlande. xii. in one years space. In the yeare

684

of our lorde. DC. and. lxxiiii. helde

Synodus

Theodorus yet another cōsell in ỹ North partyes at Twyforde, where as he publyshed a certen boke of hys own makyng, called A penytencyall

Summa penitētialis

summe, cōmaundinge his clergye to put it euery where in practyse. Ther in were contayned all maner of synnes & excesses, wyth aggrauacyons, reseruacīōs, penaltees, sorowes, penaunces, & pornysshmētes. And thys was to terryfye, captyue, & snare the wretched cōsciences of mē, euē to vttre desperacyon. And wher coude haue bene sought out a practyse of more deuilishnesse. Sigebertus, Sabellicus & Ritemius, et Scriptores ferme omnes.,

¶ The foundacyon of theyr purgatorye.

Dithelm⁹. 671

AT ỹ same very tyme, was ther one Dythelmus in Northumberlande, whych leauyng both wyfe and chyldre in the yeare of our lorde DC. & .lxxi. made hym selfe a monke at Mailros, S. Cuthbert thā beyng abbot there. The sayd Dythelmus sayned

fayned hymselfe on a tyme to be dead (here was knauery vpon knauerye) & repozted in his returne, ỹ he hadde sene by an Angles demõstraciõ, both purgatozye & paradyse, hell & heauẽ After that he had subtyllye declared thys vnto kyng Alphzede and other great men of the contreye there, at ỹ requeste of the monkes, moch people resozted vnto hym foz councell foz theyz soules frõ al quarters of England. So readye ar the fooles of this wozld to heare lyes & illusyons, whiche neuer had loue to ỹ verite. Thys knaue euermoze cõmended vnto the confessyon & penaunce, fastyng, prayer, & almes dedes, specyallye & aboue al other, masse sayẽges, & monasteryes buyldig. Was not this thike you a vertuouse chzistianite of these chaste fathers, to begynne theyz holye church with? Were it not pytye but they were canonised saintes, & theyz feastful dayes solempnysed twyse in the yeare, with tyngynges, syngynges, sensynges & massynges, as thys Cuthbertes were and are yet to this daye? I thynke the Turkes churche had neuer moze knaues to theyz saintes than these. Foz thys Dzythelmus is one of theyz Sayntes also.

fołudacion of purgatorye

Illusions cõfessyon.

Masses

canonised deuyls

Johan Capgraue post vitam Adriani, Hil-
gebertus, Vincentius, Antoninus, wythe
dyuerse other.

¶ Thastyte of Cuthbert & doctryne of Colstide.

Cuthbert, SO cruel was this Cuthberte vn-
to women, after he became a
saint of theyrs, that non might come
within hys sanctuaryes (they saye)
at Dotlwem, Cornen, & Mailros in
Scotland, nor yet at Durham, Tyn-
mouth, & Lyndesarne here in Engla-
de, vnder payne of sodē deathe, theyr
chambers and selles exempted alway-
es. Yet was the seyd Cuthbert verye
familiar in his tyme wyth Ebba, El-
fleda, & Uerca. iii. holy abbasses, and
buylded for hys pleasure, a solempne
nonnerye at Carliel, finallye for the
especyall good loue he had vnto Uer-
ca aboue all other, he commaunded
in hys testament, that hys bodye af-
ter hys departinge, shulde be wrap-
ped in the fyne linnen clothe that she
had geuen hym. Ye maye se by thys,
that these chast fathers had theyr lo-
uers. and set somwhat by theyr own
Colfridus, precyouse bodyes. S. Colfryde abbot
of Girwin in Northumberlād, wro-
te vnto Athon kyng of the Pyctes, þ
it was as necessary for the bowe of a
monke

Nonnes

Uerca

monke or degree of a preest (preestes were than no bowers) to haue a shaucn crowne for restraynt of theyr lustes, as for any christē mā to bidde hym agaynst spretes whā they come vpon him What wyle iernig this is, I re port me vnto you. Yet is it regestred of Bedas in his .b. boke, De gestis Anglorum, and also of Thomas Wualden in hys volume. De sacramētalibus. ti. ix. ca. viii. ℭ to stoppe heretykes mouthes wyth, besydes ꝓ Iohn Capgrane hath sayd in it. Shauen crownes Walden.

The sallē starre .x.ii. hornes ok ꝓbeest

ABoute thys tyme were manye wōderfull thynges sene in dyuerse quarters of the world, specyally a great Comete or blasynge starre which semed with flampynges of fyre to fall into the see, great morren folowyng both of beast and man. Not all vnlyke was thys to that is descrybed. Apoc. viii. And betokened thā (in my oppynyō) both the vtter fal of the princely gouernaunce & also the christen preesthode, or of both vnder one, as powers of one god. For both theis beynge as starres in the firmamēt or powers from above. Roma. xiii. moste wretchedly thā declyned frō the true obedience and faythfull admynystracyon of Gods eternall verytye, vn- a comete. Regnū & sacerdotiū

beryle, vnto the beastly subiection & tradicyons of that execrable Pope. Sens that tyme haue they comen frō the sea. They haue takē they? auctoryte of that Beast whych rose out of the sea. Apoca. xiii. (tyll now of late dayes) the. ii. hoznes of ỳ other beast that is to saye, of hypocrysy, pzickinge thē than fozeward. Those. ii. hoznes of that earthly Beast were here in Englande, the. ii. monkysh sectes that in those dates fyzst entered. The fyzst of them were the blacke mōkes of Saynt Benet, which entered fyrst of al with the afoze named Augustyne in the yeare of our lozde. CCCCC and. xcvi, to peruert the South Saxons and kentyshmē. The other were the blacke Chanons of the other S. Augustyne (both blacke) which came in with Berinus the archebishop of Dozcestre in the yeare of our Lozde. DC. xxxvi. frō Pope Honozius thee fyzst, to deceyue the west Saxons.

Apoc. xiii.

ii. Hoznes

augustin⁹ 596.

Berynus. 636.

Foz yche Pope and bishop pzeferred euermoze the secte he was of. These ii. wzoughte so theyr wycked feates in those dayes, wythe lyenge sygnes in hypocresye, that they caused thee afoze named starres, Regni et Sacerdocium, Regalyte & pzesthode, to fall

ii. sectes.

clerlye

clerely from heauen. Jhon Capgraue.
Ranulphus et Polidorus

¶ The fall of kyngdoms, & rayse of the Papacye.

MArke in the Chronicles, and ye shall fynd thys moste true. Papacye
That lyke as thee Papacye had hys fyrst rayse in & of the fal of the Empyre, so had those kingdõs whych fyrst obeyed it, theyr orygynal begynninges of ỹ ouerthrowe of ỹ inferioure kingdomes. As England vnder king Inas by the fall of the Brytaynes, & Fraunce vnder kyng Pyppyne by the puttinge a syde of the Merouyngeaues. Sens these lecheroule locustes crepte fyrst into Englãd, neuer thruue that kyngdome of thee auncyente Brytaynes (whose spirytuall headde was God alone) but euery day more and more decayed, tyll it was fullye ended. Marke it hardely frõ the fyrst comming hyther of the seyd Augustyne, tyl ỹ yere of our lord. DC.lxxiy. wherin Cadwallader they last kyng dyed a most desolate pylgrym at Rome, offerynge hym selfe vp ther moste myserablye to thee Pope. Euer sens hath it bene to hym obedyente in all blasphemouse errours & doctrins of Deuyls, by the space of. DCCC. and kyngdõs popysshe
Brytaynes
cadwallader.

Marke it 1533.

xliiii. yeares, tyll the yeare of oure lorde. M. D. and. xxxiii. wherein at oure noble kynges moste wholsome request, we vtterly by othe renoūced ꝑ odyous monstre. Now is it gods owne fre kyngdom agayne, and our kynge his immediate ministre. The

England.

Lord graunt of hys infynite mercy, that lyke as we haue put a syde hys name, we may eue frō the harte also cast ouer hys Idolatrous pokes, following from hence forth the vncorrupt rules of ꝑ Gospel. Amen. A lyke conparyson hath Paulus Orosius, li. ii. ca. iii. Hystoriarū mundi, of Babylon & Rome. Very lyke beginninges (saith he) had Babylon & Rome, lyke pow-

Roma et Babilon.

ers, lyke prydes, lyke cōtynuaunces, lyke fortunes, & lyke ruynes, sauing onlye that Rome arose of the fall of Babylon, and so forth.

¶ An olde prophecye of Merlyne dysclosed.

Merlyne,

AS I was in wrytyng this mat ter an old prophecye of Merlyne came vntomy remēbraunce. That after ꝑ manyfold irrupciōs of straūgers, the kynges of this realme shuld be ones agayn crowned wyth ꝑ Dia deme of Brute, & beare hys auncient name, the newe name of straungers

Brute

so

ſo banyſhinge awaye. He that apply-
eth vnto thys a ryght vnderſtãding,
ſhal fynde it very true. The diademe
of Bzute is ther pzyncelye power of
this whole region, immediatly geuẽ
of God wythoute anye other meane
maſtrye wozker to Antychzyſtes be-
houe. Fre was that power from the
great whozes dompnyon (whych is
the Rome church) tyl the vyolẽt con
queſt of the Engliſh Saxons, which
they had of the Bzytaynes foz theyz
iniquities ſake, And nowe (pzayſe be
vnto that Lozd) it is in good way to
that fredõ agayn, & wold fully attay
ne therunto, were her heythniſh yo-
kes in relygyon ones thzowne a ſy-
de, as I doubt it not but they wylbe
wythin a ſhozt ſpace. As wel may ye
geue credence to this Merlyne whã
he vttered the verite, as vnto old Ba
laam the ſothſayer, whych at a tyme
pzophecyed the commyng of Chziſt.
Nume. xxiiii. And as concernynge ỹ
returne of thee name, marke in thys
age the wzitinges of lerned mẽ, & ye
ſhal wel perceaue ỹ chaſice, foz nowe
commonlye do they wzyte vs foz En
glyſh men, Bzytaynes.

Of God

Saxons

Merlyne
Balaam

¶ The whozes fleſhe eatẽ of the. x.
hoznes.

The hoz nes of the beast.

The.x. hoznes of the first Beast (which were kyngdoms mayntayning that whoze (now toyned all into one) doth moztallye hate her at this pzesent instaunt, & is makynge her desolate & naked in England. In the ende they shal eate her flesche, and clerely cõsume her wyth the fyze appoynted, England was somtyme into. vii. kyngdoms deuyded, by the cõsente of al wryters, & wales into. ii. called Cambzia & Demecia oz nozth wales & South wales, Ireland makyng vp the tenth. Oz yf ye hold wales but foz one, let Scotland supply that rowme, which oweth vnto England perpetual homage. As all these are now in one most wozthy & bycto ryouse Kynge but one, so wyll God put into al theyz hartes one consent to fulfyl hys wyl, & to geue her kingdom vnto the Beast, oz to sende it agayne to the Deuyl frõ whẽs it fyrst came. Apoca. xvii. Consydze wythe youre selues the late ouerthzowe of the monasteryes, couentes, colleges and chaunterys, all cages of vncleane spzetes, & holdes of most hatefull byzdes by the manyfest wozd of god. And thynke not but fylthy habitacions of the great master deuyls wyll folowe

Apoc. xvii

folowe lone after. Apoca. xviii. Let ꝑ gogle eyed Gardyner of wynchestre gyde at it tyll hys ribbes ake, & an hondred dyggynge deuyls vpon hys syde, yet shal not one iote of ꝑ lordes promes be vnfulfylled at the time appoynted for that blasphemouse whores ouerthrowe, hys most holye mother. Praye in ꝑ meane season (good christen readers) praye, praye, praye that his heauenly wyl be done in erth & not mans, & fashyon your lyues to the fourme of hys moste dere sonne Jesus christes doctrine. Amen. Apoc. xviii. Wynker of wyles,

¶ Actes of vowed virginite for that age.

NOw to returne agayn to theyr spirituall actes of chastyte for that age. Whã one Sedla the father of saynt Aidus, perceaued that he by no meanes coude haue a chyld by his wife, he brought her to these cõtynẽt fathers for remedy of her barrennes and she was spedde the nexte night after by a myracle, for all were myracles they dyd. Jhon Capgraue, Guenhera a Cornysh woman (whom some writers call fayre Elyne) that made Kyng Arthure a cuckolde, was after hys death deuoutelye receaued into Ambelburye nonnerye, as a penytent Sedla guenhera,

to

to theyr spiritual vse. Guilhelm⁹ Malmelburye. Saynt Oswolde layed hys wyfe Webla in bed wyth a religiouse hermyte. And whã the great heate came vpõ him (as ỹ spiritual fathers are hasty) he founde the meanes ỹ he was cast in colde water to abate hys hote corage. This is one of the holy actes wher vpõ the pope hath made the seyd Oswald a saynt. Johan Hardyng Saynt Ebba which was in tho se dayes ỹ mother of all nõnes, was generate of an whore, as were al her fathers chyldrẽ besydes her. ii. of thẽ only excepted. This Ebba had in the monastery of Coldyngham not farre frõ Barwyck, both men & women dwellyng together sel by sell (as the maner was than of all Mondrydes in Englande) whych exercysed the bataples of chastyte so longe, ỹ in theyr nyght metynges they wẽt to bed together by couples. theyr religyouse loue was thã so great, tyl god sent a wyld fyre vpõ thẽ for that contẽpt of marriage, Joannes Maior, lib. secundo, cap, xxi. et Joannes Capgraue.

Oswald⁹ Webla

Ebba,

¶ A spiritual conueyaunce to be marked.

Etheldred, whõ ye cal saynt Audrye of hely, marryed. ii. great pryncesses

etheldreda

prynces, Tobert of the South Sir-
wyes, & Egfride the kynge of Nor-
thumberland, mocking the bothe by
the space of more than. xiii. years, in
not geuynge them due beneuolence
accordynge to the holye doctryne of
Saynt Paule. 1 corinthi vii. And in oc-
casyonynge the to aduouterousse ly-
nyng. The lattre of the knowinge
she mynded wylfride tha Bysshop of
yorke moch more tha him, for the so
rye sayth that she loued that monke
aboue al the me liuing, requyred him
in Gods behalfe to admonysh her of
her dewtie, that he myght according
to his lawes haue increase of succes-
syō by her. And he like as a false trap
tour knaue, not withstāding his pro
mes to the cōtrary, persuaded her to
persever in her obstynacie and vtter
ly to resyst hym, alleggynge her bowe
and requyrynge a dyuorcement from
hym. Wher vpon he was than com-
pelled to marrye another wyfe, cal-
led Ermenburgis, & Ethelbrede was
professed a Nonne in Caldyngham
with Ebba, by ỹ leyd wylfride. This
kyng after that perceyuing his kna-
uery, by assent of Theodorus ỹ arch-
bysshoppe of Caunterburye, bannis-
shed hym oute of hys lande. Than

wilfridus

knauerye.

theodor.

folowed

kolowed she after a pace, & whyles he
waptin ge hound. was Byshop of Eastsexe, she became abbasse of hely, not farre from hys el done, Marke thys conueyaunce for your lernyng. Yt thys were not knauery, wher shal ye fynd knauery, yet was thys gētylmā conueyer admyt:ted for a saynte, because he buylded a college at Ripon, wher my selfe was
ȳ auteur, ones bayted of hys Balandulles, for mayntenynyng the Kynges preroga:tyue agaynste theyr Pope, as good maystre Johā Bercye can ful wel tel Joannes Capgraue in vitis Etheldrede, et Wilfredi.

¶ Kynges became pelgryms, and theyr wyues Nonnes.

AVery proper caste the women had in those dayes, by ȳ ghost:ly counsel of the prelates. They sent theyr husbandes to Rome on pelgri
pylgryms mage by heapes, whyles they kepte them spyrytual cōpanye at home. E:thelburge made great haste & left no callynge on, tyll her husbande King Inas was thytherwardes, vñ scrip:pe hatte & staffe, she loking for his no more comyng home in the abbeye of
Inas Berkynge. This Inas became a mō:ke ther, and was the fyrst that clog:ged the west Saxons with payment

of

of the Rome shott, or Peter Pens to the Pope. Nicolaitranus and Fabiane. After hym folowed Ethelrede Kynge of Mercia in lyke fashion of Pylgrymage, & became afterwarde abbot of Bardeney. Ethelred
Johā Lapgraue Conredus also Kinge of ỹ same prouynce, dyed a folysh mōke at Rome. So dyd king Offa of the East Saxons, the selfe same yere of our lord DCC. and. lx. besydes Kenredus. Ethelwolphus, & a great lorde moze. Hermannus Contractus, Platina et Polidorus. Conredus
Offa,
709
Kenredus
Colwolphy
Colwolphy kyng of Northūberlande, returned agayne to Eyrwyn, and ther dyed a monke. Robert Fabiane Great layser wolde it requyre, to shewe here how many of soche kynges, the ghostlye fathers sent at dyuerse seasons vnto Rome, that they for the tyme myght haue ỹ spiritual occuppeng of theyr wyues, & how many of theyr own bastardes they made kynges for them And therfore at this tyme I passe thē ouer. Innumerable knauerys wrought they in those dayes, & al vnder the colour of bowed chastyte.
bastardes

¶ Great experymentes of byrgynyte.

As Saint Aldelmus, the bishop of Sherborne (that ye now cal Salys-
aldelmus

Salysburye) chaunced to be at Rome, the people there made a fowle exclamacyon vpon Pope Sergius the fyrst, for begettynge a wenche wyth chylde, which he, they saye, by a lyttle straunge workyng pacyfyed. In whose returne, a Synode was holde in England agaynst thee Britaynes or welche men, for not conformynge theyr churches to the Romyth obseruacions, he there requyred to inueye agaynst them. Vpon the whych occasyon, he wrote than two bookes, one for the Easter celebration, & another in the praysse of virginytes, to blemysshe the mariage of theyr prestes ther and also to aduaunce theyr newelye professed chastyte. For that he had also in commaundement of Sergyus, not withstandyng hys owne knowledge. This Aldelmus neuer refused women, but would haue them cõmonly both at borde and at bedde, to mocke the deuyl with. In that tyme he was abbot of Maimelbury, he appoynted oft tymes to hys flesshe thys martyrdõ. As he felt any sore mouinges therof, he layed by hym naked, ỹ fayrest mayde he coude get, so longe tyme as an whole Dauids Psalter was in sayngE, And whan hys heate

Synodus

iiii. Bokes

Sergius.

was

Englysh dotarpes whyle
was past, he sent her home agayn as
good a mayde as he lefte her. Is not
thys, thynke you, a stronge argumēt
to proue that all prestes maye lyue
chast: Thys telleth Bedas Ranulphus,
Jhon Capgraue, and many other En-
glyshe Autours moze,

¶ Images admytted, wyth chast
examples.

ABout the same tyme, sayne Eg
wine abbot of Euesham, & bys-
shop of Mozcestre, than called wyc-
kes, hearynge tell that laboure was
made to the pope, to haue the chrystē
temples replenyshed wyth Images,
to promote that market forewarde
he hyed hym apace to rome. And ther
he declared to the holy father, the se-
crete reuelacyons and commaunde-
mentes of oure ladye that he had, to
set vp an Image of her to be wor-
shipped at Mozcestre, delyuerynge hym
a boke whych he had wrytten of the
same apparycyons, belydes the lyke
of Aldelme. The pope than called Cō
stantyne the fyrst, hearyng thys new
wonder sent him home agayn wt his
bulles of autozyte, cōmaūdyng Wyth
walde thā Archebyshop of Caunter-
bury, wyth al hast, to call a generall

Egwinus

Images

Ladye of
wozcestre

Wythwal-
dus.

Syno

Synodus

Synode of al the clergye for confirmacyon of the same, the kynges requyred not to be absent that daye.

709

And this was done in ỹ yeare of our lord. DCC. and. ix. This Brithwald beyng also a monke, was ỹ fyrst Englyshe man that was Archbyshop of Cauterbury. Marke it. S. Guthlake an herempte of Repẽdon, told a certen abbot the same tyme, that goynge homeward, he shuld lynd in a wydowes house. ii. of hys holy monkes whych had lyen wyth her the nyght afore, for easement of theyr chastyte.

guthlake,

bartelyne,

Saynt Bartelline herempte of Stafforde, stale out of Irelande the kynges doughter there. And as she was afterwarde trauelynge of chyld in a forest, whyles he was sekyng ỹ midwyfe, a wolfe came & deuoured both her and her chyld. These storyes hath at large Iho Capgraue in Catalogo sanctorum Angliæ, Guilhelm⁹ Malmesburye, et Ranulphus.

¶ Englyshe monkes become Antichristes Apostles.

mõkes dispersed,

IN those dayes ỹ mõkes of Englande were becomẽ so myghty in superstitious lerning, that they were able to peruert al other christẽ regyons, as they dyd than in dede. Some of

Some of them went into Germanie
some into Fraunce, some into Italie
and Spayne, and became the Popes
instrumentes of all falshed, falshpo-
nynge hym vp there a new kingdom
of all deuplyshnesse to wythstand the
manyfest glozye of God, and subdu-
inge therunto all pzincely Powers.
You that ar exercysed in Chronicles
and Sayntes Lyues, marke foz that
age what is wzytten of Columbanus, the popes
Colomannus, Tottimarnus, Wenefridus, apostles
Willibzozdus Willibaldus, Wenebaldus,
Burghardus kuianus Wiberte Egber
tus, Ewaldus, the whyght & ỹ blacke
Etto, Bertuinus, Eloquius Lullius, Le-
buinus, Liuinus, Joānes, Emberius, Gal-
lus, Gaudus, Galdbaldus: Gregorius. We
gingolfus Sturmio & a great sozt moze
with theyz women, and ye shall se in
them pzactyles wonderful. I wyl ge
ue ye out one here bzeuely foz an ex-
ample, foz to moche it were to wzyte
of them al. Wenefridus was admyt- wenefrid
ted of Pope Gregozy the second, foz
the Archbishop of Maguncē & great
Apostle of all Germanye, and foz his
bold countenaunce was of hym na-
med Bonifacius. In London was he bonifacius
fyzst bozne, & pzofessed a blake mōke
at Exacestre (now called chichestre)
vnder abbot wolfharde. After thee

Synodus 710

great Synode holden at London by the afore named Brithwalde, about the yeare of oure Lorde, DCC. and. x. where as prestes Marryage was iudged for nycacyon, and the honouring of Images accepted for a chrysten relygyon. Daniel thã Bysshop of Wynchestre, sent thys wenefride to rome wyth hys letters of commendacyon for hys manfulnesse there shewed.

Daniel

Johannes Cayus, et Georgius, Wicelius in Hagiologo de sanctis ecclesiæ.

¶ The great Apostle of all Germanye.

Apostle of Germanye

THe Pope after certe communycacyons perceyuing hym in al poyntes fytte for hys purpose, sente hym anon into Germanye wyth his fully auctorite (as afore is specifyed) to doo hys falce feates there, and to bryng that styffe necked people vnder hys wycked obedyence, whome they call the holy Christen beleue. Iff thynke lens christes incarnaciõ was there neuer none that more lyuelye wroughte the Propertyes of thee other Beaste in Saynt Johãs Apocalyppes, whyche ryse out of the earth hauynge. ii. hornes lyke thee lambe yf ye marke it well. Apocal. in the. xiii.

alia bestia

xlii. chapter. For he was next in au- Apoc. xiii
toryte to the Pope, by ỹ Popes own
wytnesse, soch tyme as he came with
the hyghe legacye frome hys owne
ryghte lyde, into all thee quarters,
and Prouynces of the seyd Germa-
nye. An hondred thousande consciences, dyd he seale wyth the Popes ho te Iron, or aduste wyth hys Rompe: she kayt he in the land of Bauarye, be sydes that he dyd in Thuringia, Hassia, Saxonia, Frisiande, Swethē, Denemarke, and in other regions there more. He helde many great counseils he ordeyned Bysshoppes, he buylded monasteryes, he canonyzed Sayntes he commaunded relyques to be worshypped, he sente Nonnes aboute a preachynge contrarye to the doctryne of Saynt Paule, wythe manye other wonders, and all by force of the Popes decrees. Of Kynges he made Monkes, and caused Emperours to kysse the popes fete, Prynces to leade hys hyrdell, and Dukes to holde hys steruppes. Loke in the Chronicles of Ioannes Naucletus. Gu. tacione xiv et xxvi, Loke also Micelius, Vincentius, Antoninus, Cayprauc: and Willibaldus in vita Bonifacii: and ye shal syn

character.

actes of this beast

To worship the. i. Beaste

shall fynde all thys there and a great sort of wonders more. For there are they shewed at large.

¶ Kynges deposed, with other myracles.

Hyldericus

By soch auctorite as he receiued of pope Zachary, he afterwarde deposed kyng Hylderyck of Fraūce, dysheretyng in him for euer the most lawful succession of kyng Meroues, which fyrst receyued the true christē fayth ther, as witnesseth Sabellicus, & admyttyng in hys rowme pyppyne

Pipinus.

wythe hys aduouterouse stocke, for receyuyng thyr falle fayth by othe, to reygne there euer after for theyr carnal commodyte. He also assoyled al the people from the othe of allegeaunce made afore to ỹ seyd Hyldrick and hys ofspryng, as testyfyeth Paulus Aemilius Platina. Naucierus. Crite-mius. Otto Phrisingēsis. and other. In

kingdōs trāslated.

conclusyon, by thys meanes became the noble kingdom of Lumbardy the vnlawful patrymonye of Saynt Peter, and the myghty Empyre of Rome, was wonderfully translated frō the Grekes to the Germanes. These were no small myracles, yf ye marke thē wel. yf Antichrist turned not

Antichrist

here, the rootes of the trees vpward

neuer

neuer dyd he it in hys lyfe. All these thynges wrought thys Bonyface or wenefryde, that the dwellers vpon earth shuld worshyp the fyrst Beaste Apo. xiii. Innumerable multytudes of peoples brought he to the Popes fayth in Germanye & in Fraunce, & in some other places, more by terrybie coaccions than by any gentyl cal lynges. For extremely dyd he handle with cruel inprisonmētes, one Adelbert a frenche man, & Claudius Clemens a Scot. it. lerned mē, for reasonynge with hym concerning vowed chastyte, reliques, Images, the Popes prymacye, Kynges deposycions othes breakyng, & soch lyke errours Loke the workes of Nauclerus, Micrelius, Bernardus Lutzenburge, and Alphonsus de castro.

Apoc xiii

adelbert⁹. Claudius

Errours

¶ Doctryne of Bonyface, wythe sale of whores.

MOst dampnable was the doctrine of thys Bonyface, concernyng the Pope. In a certen Epystle of hys wekynd thys moste execrable sentence, That in case the seyd Pope were of most fylthy lyuynge, and so forgetful of hym self and of the whole christente, ỳ he ledde wyth hym to hell innumerable soules, yet oughte

Doctryne

on mā to rebuke his yll doynge. For he (he sayth) hath power to iudge all men, & ought of no mā to be iudged agayne. Thys haue the Canonystes regestred in thee popes decrees for a perpetuall lawe, & for a necessary article of christen beleue. Dist. xl. cap. Si Papa Yet wrote he at an other tyme to Pope Zachary, to se the manyfest abusyons of Rome reformed, specyally they r masskynges in ỳ nyght after ỳ paganes maner, & they r opē sellinge of whores in the market ther. For they were (he sayd) sore impedimētes to hys preachynges. For they ỳ had seane those reuelinges there, mystrusted moche that kaythe. He wrote also vnto kynge Ethelbalde and other great mē in England, requyring thē to leaue ỳ aduouterouse occuppenge of nōnes, least soch a plage fel on thē as chaūced vpō kynge Colfrede and kyng Ofrede for lyke doynges. And though thys Bonyface allowed not christē matrimonie ī prieستes but hated it, yet after ỳ one Geraldꝰ a maryed bishop was slayne in Thurīgia in tyme of the warres ther, he permytted his son Geilepus to succede hym in that office. Helinādus monachus: Vincencius, Antoninus, Cayguaie, et c.

canonistes

Rome

Open sale of whores

ethelbaldꝰ

Colfredꝰ, Ofredus.

geraldus.

geilepus

The

¶ The monasteryes of fulda and flozyake.

HE buylded the great monastery of fulda in Germanye, in ỳ yeare frõ Chzistes incarnacion .DCC. & xliiii. Into ỳ which no womẽ might entre, but only Lieba & Tecla. ii. Englysh nonnes hys best beloues. The body of the seyd Lieba, he cõmaũded by hys lyfe, of most tender loue, to be buryed in one greue with hys owne pzecyouse body. So ryche was that monastery̓e wythin fewe yeres after that it was able to fynde ỳ emp̃zour in hys warres, lx. thousand mẽ. Foz the whych ỳ abbot had alwayes this pzyuylege, to syt vpon the right hãd of the seyd emp̃zoure at the hygh feastes. Another abbeye was buylded afoze that, at Flozlake in Fraunce, & not farre from Oꝛliaunce, in the yeare of our Lozde. DC.Li. These two monasteryes Flozlake & Fulda with theyr olde inhabytaũtes, wolde I counsel al Chzonicle readers to marke, as they fal in theyr waye, foz wõders whych hath comen from thens, as wyll apere after. A costume the holye fathers hadde in those dayes, to leade nonnes aboute wyth them in straunge lãdes where they went. As

Fulda 744.

Lieba

monesteri um fuld. se

flozlacus. 651

To cause theyr vowes

we rede of walburga, Hadeloga, Ie
ba and soche other. I thynke it was
to helpe thē to beare theyr chastyte,
whose carryage was somtyme verye
cōberouse vnto thē, & they sound not
than in al contreyes soche plenty of
Nondzies as hath bene seen. Sigebert
us, Capgraue, Trithemius, Naucler⁹, Vi
celius.

Orkozd shurned. And Alcuinus
monkes.

Orkozde

HShamed are not these pzesty:
gpouse Papistes, to vttec it in
theyr stozyes & reade it in theyz sain
tes legēdes, in contēpt of theyz chzi:
stē gouernours, that no kynge maye
entre the towne of Orkozd wythout
a mysscheke, bycause one Algar a pzin
ce about thys age wold haue had S.
Fridesswyde to wyfe. As thoughe to
be a kynge were a farre vyler oz vn:
worthyer offyce, than to bee a pylde
shytten Nonne. O blind bludderyng
Balaampytes, without al iudgemen:
tes godly. Of God onely is the woz:
thy offyce of a Kyng. Dzou. viii. whe
re as your fyshing nōnes were of An
tichzist & the deuyl. Capgraue: Fabiane
Polidozus. About the same tyme, was
Alcuinus a doctour of England, ma
de abbot of Turonia in Fraunce, by
the gyft of Charles the great, which

Frydel
swyde

A kynge

Alcuinus.

on a nyght found al hys mõkes dead in thee dozter, by the soden stroke of God koz they? Sodometry, one only excepted. Odo cluniacensis, Guilhelmus Malmelburye, Vincentius, Antoninus, Ranulphus: ? Capgraue post vitam Ethamari

autours

A great matter had it bene in the popes bokes, yf these men had had wyues. Foz thã he coude not haue sente them to the deuyl so kast, accozdynge to generall commissyõ, whych he had of Sathan hys great mastre, in that bycarshyp of hys.

¶ Englysh men ponnyshed at Rome.

After Kyng Ethelwolphe beyn ge subdeacon, thzough wantõ occuppeng had had a bastarde, by the popes dispensaciõ he married Osburga his butlers doughter, and had by her. iiii. sonnes, whych all succeded Kynges after hym. Guilhelm⁹ Malmelbury. ? Joannes Hardyng. As this kyng on a tyme chaũced to be at Rome, he se many Englysh men ther wearyng fetters and chynes of Iron, as they had bene murtherers oz theues. And as he enquyzed what the cause shuld be, answere was made hym, that it was koz spiritual offences done. Foz those wylye watchers by that tyme, had

ethelwol.

penytẽtes at rome

hadde put many thinges in practise, by force of theyr penitencyal Sume, made by Theodorus afore. They myght than make what synnes they wolde, & send vnto Rome whom soeuer it pleased thē, vpō the reseruacions of cases Pontificall & papall, or by reason of the aggrauacions of circumstaunces of synnes, makyng men beleue they coude not dyspense with thē, whā the matter was not worth .iii. halfe nuttes. And thys was ỳ cause of theyr greuous corrections thā Forr redresse of thys the Kyng couenaunted than with the pope, to geue hym by yere a peny of euery fyre house wythin hys land, as Inas & Offa had done before hym for theyr dominions. He prompted hym also in acquyryng the Churches trybute, to geue hym .iii. C. marke yearlye. And fynally he repared the Englysh hospytall ther, whych had bene decayed by fyre. Ranulphus, Platina, Petrus, Equilinus: Fabianus & Polidorus,

Lyt in the cōclusions

thee rom; Hort,

Hospytal.

¶ An Englysh mōkes peramour is a pope.

Fulda.

THe monasterye of fulda in Germany, was i those dayes moch frequented of Englysshe Monkes, bycause it was fyrste buylded of the

for

forsayd Archebyshop Bonifface, whi-
che was an Englysh man borne. A
yong wenche borne and brought vp
in Maguncia ther by, Gilbert by na-
me, so mynded one of thosse monkes
that she chaūged her apparel, & wēt a
way wyth hym lyke a wayting boye
or lackeye into straūge landes, & be-
came in al scyences of lernyng herye
connyng, & was called Englysh Jo-
han. As it chaunced thys monke too
dye, she get her vnto Rome, & beca-
me there a common reader of publy-
que lectours, & was had in soch won
derful estymacyon, that pope Leo the
fowrth beyng dead, she was solēpne-
ly elected and intronysed Saynt Pe
ters bycar, in the yeare of our lorde.
DCCC.Liiii, called Joban the. biii.
after dyuerse wryters. By helpe of a
Cardynal her most kamplyar chāber-
layne, she was in conclusion begotte
wyth chylde, whan she had bene po-
pe almost.ii.yeres and an halfe. And
in a most solempne processiō to late-
rane, whan theyr church was in the
most pryde by fall of ỹ empyre & sub
iectiō of chrystē princes, & ỹ prelates
in theyr most pōpouse aparel, ỹ daye
shynynge berye fayre, she was open-
lye delyuered of chylde wytheoute
myd

gylberte

a woman pope

Anno.liiii.

pryde hath a fall

mydwyfe and so dyed. Wherin God declared manyfestlye to the worlde, that theyr gyltterynge churche was altogether an whore, to make good that was wrytten in the reuelacion of Sayne Johan. Apoca. xvii. Oh he that had sene the countenaunce of the prelates than, shuld haue beholden a great change.

an whore

¶ Popes chosen frō thens for the by theyr M.

popes chosē by their stoules.

SEns that tyme hathe popes alwayes bene chosen, as stoned horse ar in a colte keyer, by theyr doutye dymycerres, that they can nomore be deceyued that way. For at thee solempne stallynge of them, the laste deacon Cardynall dothe grope them brechlesse, at an hole made in the seate for that ghostly purpose, and than cryeth it out before all ỹ multytude, that he hath ware sufficyent to proue hym noo woman. More ouer the strete where she was delyuered, hath euer sens bene shurned in al general processyons, for feare of yll happes. As is of women a certen brydge in a Scottysh Ile called Leuissa, wher as yf but one woman shulde passe ouer (they saye) ther are no salmons seane in ỹ ryuer, all the yeare after. Hector Boethius

an exāple.

Boethius in Scotici regni descriptione.

For the history afore rehersed of this women Pope, was it partly my desyre that ye shuld marke that monastery of Fulda. For she was one chaste fruite of our Englysh clergye, issuinge from thens, ye may chaunce after thys yet to heare of more. Soche an enemy to prestes marryage was not in hys tyme as was that Boniface, which was therof the fyrst buylder. For euery where dyd he, in al hys generall Synodes, condempne it for adulterye by the popes canon lawes. For the scryptures wolde not serue hym. The lyfe of this female pope she weth more at large; Iacobus, Bergomas in lib. Declaris mulieribus, Platina: Sabellicus, Martinus carsulanus, Volaterranus, Naucterus, Mantuanus, Johannes Stella, Joannes Trithemius, et Robertus Gaguinus in vita Romanorum Pontificum. Fulda.

Watrimony condempned.

¶ Holye water, with a boke agaynst marryage.

In the yere of our lorde. DCCC LVIII. as a certen daye cupll at the forseyd Maguncia was hūted of the prestes with procession & holy water, for diuersly veringe the cytie he hyd hym selfe for feare (they saye) vnder one of the prestes copes, sayinge. He myght wel be bold ther, cōsyderyng

858 a prieste

derynge he had by hym the fleshly occupyenge of the generall proctours doughter ther. Thys religyouse example of holye churche sheweth Sigebertus, Vincentius, Antoninus, Maucletus, and Massæus. Herin apeareth they they? holy water to be of more stregthe, thā ether they? prestehode or yet they? eatē maker, & more able to dryue away ꝑ deuyll. In the yere of our Lord. DCCC. xxv. was the Emprour Ludouicus the seconde tormēted in purgatory (say they) only for that he wold not regarde the admonysshementes of Gabriel the Archangel agaynst prestes marryage, called ther of thē the heresye of Nicolaitanes. Marke these packynges. The religyouse fathers had practyses, cō prehending .xii. chapters, to put downe matrymonie and set vp Sodome & Gomor in they? spirituall generacion. Whych they had sent vnto the seyd Emprour by one Emarchus. Sigebertus. Vincentius Antoninus, et alii, Farre vnlyke was this Gabriel to him whi che appered vnto Zacharye the preste in the tyme of hys sacrifyce. For that Gabriell both allowed and commended hys marryage. Thys Gabriel

Holy water.

Dccc. xxv Gabriell.

A boke of xii chap.

Gabryel condempneth it vtterly. Of ſoch Saynt Paul warned the Corin thians to beware, tellyng them that Sathan wolde reſemble the Aungell of lyght. ii. Corin. xi. dyuerſe gabriel.

¶ Other chaſt myracles of that age.

Saynt Odulphe a prieſt aboute ỹ ſame tyme goynge to his maſſe, was ſodēly taken vp and carryed ouer the ſee to Tryer in Germanie to do that office there vpon Eaſter day, bycauſe Saynt Frederick the archebyſhop ther had lyen the nyght afore wyth an holy nonne, whych was his owne natural ſyſter, to helpe forwarde the lawe, Deut. xxiii, The bones of thys Odulphe were fyrſte buryed at Londō, & thā frō thēs trāſlated to Euesham abbeye in the weſt contrey Saynte Clarus of Orcheſtre, iudgīge marryage ſynne and wyckednelle by thee Doctrynes that than were taughte, in deſpyghte of thee Chriſtē perſwaſyons of hys frendes, made hym ſelfe fyrſte a Prieſte and after a monke, ſo flaynge into Normandye, Where at thee laſte he was ſlayne by procurementē of a woman. Theſe. ii Hyſtoryes ſheweth Johan Capgraue, and theyr Churche legendarye. As odulphus. fredericus Clarus

the danes

As the Danes ouerwent thys lande, theyr commen costume was to haue a do wyth Nonnes wher they founde thē, for lacke of theyr own wyues tyll at the last they came to a nōdrye (Coldyngham some say) wher all the good systers had cute of theyr owne noses & theyr ouerlippes to disfygure them selues, & so to escape ỳ daunger, ye may beleue it and ye wyll. In those dayes kyng Alphrede made Dō wolfe the couherde of Ethelyngaye, byshoppe of Wynchestre, which had both wyfe and chyldre. These. ii. latter storyes shal ye fynd in Johā Hardyng, Ranulph, and Fabyane.

coldingha

¶ A parelouse and foule bugge is marryage.

elphegus.

NOt longe after hym was there a Bishop of Wynchestre called Elphegus the Balde. Whose tyrannouse costume was all wayes in the begynning of lent to seclude al publique penytentes from the churches enteraunce, and to requyre all marryed men not to lye wyth theyr wyues tyll Easter were fully paste. Parauēture that he & hys prestes might for that tyme of theyr mart, haue the fre occupyēg of thē. For other goodnesse know I non belongynge there vnto

Ghost ye fathers

vnto, non other consyderacyon had. Thys story hath Guilhelmus Malmesburye li. ii. de pontificibus, & Ranulphus Cestrensis lib. vi cap. vi. In the fyrst electyon of thys Elphegus, moche stryfe was there betwene the prestes & the monkes, the prestes electyng one of theyr owne sorte to vpholde thē styl concernyng theyr wyues & childrē, & the monkes cholsyng this Hypocrite to place thē in theyr rowme bycause they had no wyues, as at the latter it came to passe. Iohan Capgraue. At the same tyme was there a poore prieste in the Diocese of Durham, Egelricus beyng Byshop, whych had both wyfe and chyldren. Him haue the Sodomytysh knaues disfamed in the legende of Cuthbert, that for hlynge hys owne wyfe, the bread & wyne at hys Masse apered so blacke as pytche. But neuer wryte they in theyr legendes, what chaunge it hath whā they lye wyth other mens wyues, or play the most fylthy sodomytes for lacke of women. Moche beholden is marriage vnto thē. For though al fylthy synnes maye wel stande wyth theyr office, yet cā they not agre therwith I thynke they tell here a good worshyppfull tale for theyr masse, yf it be

cōtencion. egelricus. a married prieste mariage cōtēpned

wel marked. Loke Iohan Capgraue, in vita Cuthberti,

¶ Mysfortune of ii. marryed prestes and other.

a married prestes

ANother maryed prest, at the same very season, attempted (they saye) to touche the dead boues of S. Audrye the nonne at Helye, soch tyme as marryed priestes inhabyted ỳ monastery. And for his presumpcion bycause he was marryed, both he, his wyfe, & chyldren, his kyndered, frynds, & acquayntaunce, dyed all sodēly For marryage maye touche nothing that longe to that generacion, vnlesse whorysshnesse be good mastres vnto it, and come as a meane betwixte both. Loke Iohan Capgraue in vita Etheldrede

ethelstan a monke marryed

Ethelstanus a mōke, at one tyme takynge presthode wyth Dunstane and Ethelwold, wythin a whyle after lefte all hys orders and toke hym to a wyfe. Wherfore they prophecyed of hym that hys ende shulde be miserable. And bycause they wold apereno false prophetes, thei inchaū

a myracle

ted him, charmed him, and chaunged hym into an ele, & so he lyued in thee water euer after wyth a great sorte moze of hys companye. Wher vpon (they saye) that monasterye & towne

hath

hath euer sens bene called Elye. Guil Elye.
helmus Malmelbury et Johan Capgraue,
A ponge infante called Brythgyna, bri-hgina
beyng nomore thā one day olde, pro
fessed Elpheg$ into ꝑ monasterye of
wyltō about the same tyme. So dyd
he also called Wilkhylda, into ꝑ non wilkhilda
drye of Wynchester, so soone as she
was weaned from socke. Whō after
ward Kyng Edgare claymed in mar
ryage, but she was to familyar with
Etheiwolde a monke and a Byshop,
to graunt therunto. When he came
to the house wher she was afterwar
de abbasse, ther was no smal fyllyng
in of cuppes. Joannes Capgraue.

¶ Myracles and wonders wrought.

When Odo the Byshop of Sa
lysburye was elected Archeby=
shyppe of Caunterburye in the yeare Odo
of oure Lorde. DCCCC. and. xlvi. he 946
wolde in no cause be consecrated, tyl tiorlacus
he was by ꝑ abbot of Kloziake prokel=
led a mōke. Partly because al his pre
decessours in that seate to ꝑ nōbre of
xxi. had bene monkes, and partly for
ꝑ the prestes in those dayes were in
hate of ꝑ people for theyr mariages at

the monkes suggestyons. And after he had receaued hys palle wyth Anti chzistes autozyte frō rome, he wexed so frantyck vpon the kynges con cu: bynes, that some of them he sealed in the faces wyth hote burnyng Irons most shamefully, & some of thē he bā: nished into Ireland foz euer, but vn to hys owne stoze he was gentyll y: nough he. Foz moste haynouse heresye helde he than the chzisten marryage of pzestes, & made synodall constitu: cions agaynst it, to enryche the mon kes thzough that crafty colour with theyz greate possessyons. Hys neuye Oswalde found he to scole at flozlake the welspzyng of Necromauncye, to lerne ther al crafty sciences. In hys tyme was a stryke among the clergye at Caunterburye, foz Chzistes flesche and bloude in the Sacrament, ỹ pze: stes most ernestly askyzmyng it to re: mayne styl bzead and an only fygure of Chzistes body, & the monkes to be Chzistes essencyall bodye, yea chziste hym selfe. But whan scriptures fay: led ones vpon the monkes syde, they were dzyuē to false myzacles oz play ne experimentes of sozcerye. Foz O: do by a cast of legerdemayne, shewed vnto the people a bzokē hoste bleding as a

ỹ kynges cōcubines

Constitu: cions,

Oswalde Flozlac', The sa: crament_

myzacles.

as a poppiſhe prieſte called ſyr Nicolas Geruees dyd a.ti. yeares a goo in Surreye, by prycking hys kyngar, wyth a pynne.

¶ Monkery augmented by Dunſtane.

SAynt Dunſtane here in Englãde beyng taught of Iryſhe monkes at Glaſtenbury, was found very conning in wanton muſyck, in ſorcerye, and in Image makyng out of al maner metals, ſtone, & kyndes of wode. By theſe and ſoche lyke occupienges, he found the meanes to augmẽt and enryche the monaſteryes of mõkes and nonnes euery where within England, not withſtandinge he had oft tymes moche a do wyth deuyls & wyth women. Yet had he at lengthe theſe pryuyleges than above all other ſpiritual doers. He wanne by hys muſyck & kayre ſpeche, the good fauer of dyuerſe womẽ, yea, of ſome whyche had bene the kynges coneubynes, as Alfgyne, wilfrith & ſoch other, thougd he afore had put thẽ to paynes. By hys ſorceryes, he alwayes made the kynges fyt for hys ghoſtlye purpoſe, as wyl appere hereafter ſpecially by king Edmond that was Etheliſtanes brother, whome by hys

dũſtanus magnus

Muſyck,

ſorcerye,

necromācye he brought to the poyne
inuisyblye to haue bene torne in pe-
carvynge ces. What he gote by his Image ma
kynge, the scripture sheweth playne
which curseth both the hāde & the in
strumēt of the Image maker. Sa. xiiii
and Deut. xxvii. Thys storye declareth
more at large Osbertus monachus in vi
autours ta Dunstani, Vincencius li. xxiiii. Ca. xlvii,
Antoninus par. ii, Ti. xvi. ca, vi, Marianus
Scotus, Guilhelmus Malmesburiēsis, Ra
nulphus Cestrensis li. vi, cap. x, Volateran⁹
Bergomas, Nauclerus, Johan Capgraue
Johan Hardyng, Wyllyam Caxton, Johan
Lydgate, and Robert Fabyane.

The religiouse occupieng of Dunstane.

Feaste or feate

HIs Dunstane in the house of a
wydowe was fashioning a pre
stes stoole, his harpe hangynge vpon
the wall wythoute touchynge soun-
ded the note of Gaudent in celis. Wher
vpon the wenches astoy ned, wente
oute of the house wyth the wydowe
and all her housholde, proclampnge
it abrode, that he had moch more lear
nynge than was good. For thys and
ethelstan⁹ soch lyke feates, certē me told kynge
Ethelstane, that he was geuen to yll
scyence, and wroughte manye thyn-
ges by the deuyll, wher vpon he put

hym

hym clerely than out of seruyce. For he had bene afore commytted vnto that kyng by Athelmus hys vncle (I wyll not saye hys father) than Arche bysshop of Caunterburye, to worke feates to hys myndefor that spiritu al generacion. From thens went he to Elphegus another kynsmā of hys at that tyme bysshop of Wyncheestre, whych put vpon hym a monkes apa= rel, that he might therby auoyd both the fyre of concupyscence & thee fyre of hell. I thynke fewe wyse men wyl beleue thys physyck to be true, as ỳ a monkes cowle were able to restrayne those.ii.heates. Rather shulde it seme to procure them, els had we ne= uer had so many lecherouse luskes & prodygyouse Sodomites among thē as we reade of. Saynt Paule admo= nyshed Tymothe, that soch Hypocry tes shulde folowe in the christen con gregacion as hauyng a shyne of god lye lyuynge, shuld vtterly denye the power therof. These (be sayde) shuld ronne from house to house (as thys Dunstane dyd) and bryngе into bon dage women loaden wyth synne.
ii. Timothe. iii.

athelmus

elphegus.

a mōkes cowle

Hypocry tes

¶ Dunstane by sorcery terryfyeth Kynge Edmonde.

Edmon dus rex

NOw to returne agayn to kyng Edmonde, which succeded hys brother Ethelstane. Cõplaynte were made also vnto hym of Dunstane, by many noble men, for hys prodigy ouse feates, Wherupon he toke soch displeasure wyth hym, that not only he depryued him of offyces (which he had ther) but also vtterly vanniſhed hym the courte. The thyrd day after, as it chaunced the king in a parke to ryde on hũting, & to folow his game amõg rockes & buſhes, he sodẽly happened into a moſt pareilouſe place, where as he neyther coulde go forewarde nor yet turne backe agayn. The hart whych he folowed was before his face torne in ſmal peces, ſo were ỹ hoſſ des moſt terryblye to behold, nothing ther perceyued that ſhuld do it. The Kynge soo sore laboured to returne with hys horſe, ỹ he brake both bry del & ſtiruppes, & yet could in no wyſe preuayle, nor yet lyghte from hys backe. Than called he Dũſtane to re mẽbraunce, & (he beyng abſent) before god there axed hym forgeueneſſe. So were both the beaſt & hoũdes reſtored agayne vnto him ſafe & ſound hys bridel & ſtiruppes hole. I thynke thys playe ſomwhat paſſed courſe

Dũſtanes deuyll worketh

Homelye Playe

Tyme I trowe

leger;

legerdemayn. After that was Dūsta ne the hyghe steward of hys house, & had ouer al the realme a turysdycion Of Glastenbury was he put in perpetuall possessyon, to make thereof what he wold. And so bycame it fyrst of all Saynt Benettes patrimonye. Glastēbu rye

Antedicti Autores. Let al the popes armye stande vp here, and allowe thys styll for a myracle, as they haue done hytherto in his legende, yet do not I doubt to proue it agaynst thē al, abhominable knauery by ỹ scriptures.

¶ He bereth kyng Edwyne, retaynyng hys concubyne.

HS kyng Edwyne vpō the day of hys coronacyon occupyed Alfgyna hys concubyne, hauyng thā none other wyfe, Dunstane beyng at that tyme but a monke and abbot of Glastenbury, plucked them both violently from the bedde, and broughte them before the Archebyshop Odo, threatenyng the women suspensyon ye maye call it hangynge yf ye wyll. For the whych the kynge after that, eryled the seyd Dunstane into flaunders, and wrought the monkes many other displeasures, tyll they foūd the meanes to depose him, by the vertue of eare confessyon. Volaterran. li. xi. Edwyn⁹, alfgiua, Odo cantuarēsis conf. ssyō

Geographie Osbertus, Vincẽcius, Antoninus: Guilhelmus, Vanuphus et Joannes Capgraue. Yet in the conclusyon (they saye) he delyuered Kynge Edwynes soule, after he was dead, from hel (I pray God he kylled hym not afore) & vanquished al the deuyls ther by vertue of a Requiem masse, so brynging hym vnto theyr purgatorie. This was (I trowe, no badde ware. As a certe noble womã called Algyna, the kinges former cõcubine I keate me, possessyng great substaunce, had ones cõmoned wyth Dunstane, she so delygted in hys kayre wordes, for hys aduauntage, that she wold neuer after from hym, but dwell wyth hym styll for terme of lyfe. She lefte her owne house and buylded her an habytatyõ by the church, louyngly intertaynynge men of holy orders. In conclusyon whan she departed the world, she left her great coffers & treasure bagges with Dõstane to dyspose for her soule, she had hearde of Kynge Edwyne, wyth the whych he after that buylded syue monasteryes. Johan Capgraue in Cata. sanct orum anglie.

Masse of requiem

alfgina loueth

Stronge loue.

Dõstane kepeth ỹ kinges of Englande vnder.

Dunstane was excedingly belo-

ued

ued wythe Cadina kynge Eldredes mother, these are the playne wordes of the history, that loued her exceedingly agayne. And whā he ones became the kynges corrector & master, yea, rather his kyng and Emperour, saith the certe, by her meanes he was elected bishop of Winchestre after the decease of Elphegy. But he enioyed it not by reasō of hys tyrannny agaynst kyng Edwyne ỳ succeded hym. Whose concubynes he caused the Archebyshop Odo, as is sayd afore, to seale in the face wythe hote Irons and to bannish thē, specyally one he fore blemysshed and sent into Irelande. And whā Dunstane was for this pre sumptuouse pageant eryled, the monkes caused thee commons to ryse agaynst hym, from the water of Humbre to the flood of Thamis, and so to depose hym. Iohan Capgraue, in vitis Dunstani et Odonis Neuer were the concubines of Dauid and Salomon thus ordered of Samuel & Achymelech, Abiather & Sadoch, ỳ Byshoppes of ỳ age. In a certē bysyō receaued Dūstane. iii. swerdes, they say, of iii. apostles, peter, paule, & Andrewe wyth the administracion of. iii. Byshoprykes in Englande, Worcestre,

London

cadyna louetth

Edwin⁹ rex

ỳ cōmēs ryse

3 swerdes

Married prestes

London, & Caunterbury, to kepe the kynges vnder, & to bring monkes in to the plentuouse possessyons of thee cathedrall churches the prestes with theyr wyues and chyldre by violence expelled. Of hym also the afore sayd Odo thus prophecyed at hys consecracion. Thys wyl be a most myghty captayne (come downe knaues come downe) and balcaunce warryour agaynst the worldly princes Dimetius, Antoninus, Capgraue Thus grewe the hungry leane locustes into most sturdye wylde horses with lyons heades Apoca. ix. neyenge after mēs wyues. Hierem. v.

apoca ix. Hierem v

¶ What rule was at Rome in those dayes.

TO fetche this matter where about we go, from the very welspring or fyrst originall, as the frute from the tree & the tree from the roote, we wyl somwhat shewe what chaste order was at Rome in those dayes. In the yere of our lord. DCCCC. and. vii. was one Sergius a mā without al vertu and lerning made pope and became the thyrd of that name. This Sergius kepte a ponge whore in the tyme of his holy papacy called Marozia, and had by her a bastarde, whych

Rome chastyte 907

Sergius, Marozia

whych was pope long after hym, cal
led Joan the.xi. & reygned in all fyl-
thynesse more than.viii.yeares, So-
me wryters holde that he begatte of
her Johan the.x. also, but the contra
ry of that shal appere herafter, This
fylthy tyraunt caused pope formosus
(whō hys predecessour st euē had afo
re dysgraded & buryed amō g the pro
fane laye multitude) to be taken vp a
gayn, decked like a pope, set in a chay
re, to be byheaded. & hys.iii. fyngars
cut of, hys carkas ss to be throwne
into the ragynge flood of Tiber. Se
yther were euer any tyrannie lyke
vnto the tyrannie of these spirituall
Antichristes, thus cruelly hādelinge
a man ỳ is dead. This sheweth more
at large, Luthprandus Ticinensis. lib. ii.
cap. x ii ac lib iii. cap. xii, rerum Europica-
rum, Blondus Flauius, Baptista Platina
Joannes Stella, Abbas Vlspergēsis, Pto
lomeus Lucensis, Vincentius, Antoninus,
Bergomas et alii,

formosus

Tyranny.

autours

¶ The chastyte of holy church
there.

THeodora a most execrable who
re, & aduouterouse mother to ỳ
forseyd marozia & theodora ỳ pōgar
(bothe vnshamefaste whores also) so
burned in cōcupyscens of the beuty
of one

theora cū
filiabus

Joannes Rauēnas

of one Johan Rauēnas a prest, than sent in massage to the pope by Peter the archbishop of Rauenna, that she not only moued hym, but also compelled hym to lye wyth her, & so become her peramour dere. This whore for his lecherouse occupieng of her, made him first Bysshop of Boncnye, than archbishop of his owne natyue cytye Rauenna, & fynally Saynt Peters vycar in Rome, called Johā the

Joā the.x

x. pope of that name, that she myghte at al tymes haue hys cōpany nygher home. This was done in the yeare of our lorde. DCCCC. and. xv. & he gouerned the papacye ther. xiii. yeres & more. Luithprandus Cicinensis lib. ii. cap xiii rerum per Europam gestarum. It is easye to se by thys open experimente that she and her. ii. doughters might do moche in the holy college of cardinalles. He that iudgeth not ỳ church to be whorysh, whiche was so deply vnder the rule of whores, that they at theyr pleasure myghte appoynte there vnto what headde rulers they wolde, hath lyttle good iudgemente in hym, I thynke.

915.

whores rule all.

¶ A popes bastarde is made pope

Guido ỳ marques of Thuscia, at the latter marryed pope Sergi-

us

us whoze Marozia. Which wylling to pzeferre vnto Saynt Peters ſeate the baſtarde whom ſhe had by ſ ſeyde Pope, cauſed hym to enpzyſon her mothers dere peramour Johan the. ſ. and to ſtoppe vp hys bzeath wyth a pyllow. Immediatly after, whych was the yeare of our Lozd. DCCCC and. xxix. was he conſtytute pope, & called Johā the. xi. but the ſame ſelfe yeare he was depoſed agayn. Where vpon ſhe clerly left all ſpiritual occupieng, and in diſpleaſure of the pzelates, marryed her ſelfe ſone after her huſbandes death to one hugo ſ king of Italye, which was her other huſbandes bzother by the mothers ſyde, and made hym the monarke of Rome to recouer agayne thys loſt dygnyte foz her baſtard. Thus ſhewed ſhe her ſelf to be a playn Herodyas, beſydes her other vnſhamefaſt whozedomes in the ſpiritualte. Liuthyprandus .ii. iii cap. xii Pope Leo the. vi. whych folowed next, held ſ papacy not. iii. quarters of a yeare. And after hym Steuē the. vii. lyttle moze than two yeares They might not lōge tarry here, but had a caſte of lowze phyſyck to ſende thē wel hens, that they myghte geue place to ſ ryght heyze. Foz next thē he

Guido & Marozia

929

Joan. xi.

Hugo rex Italye

Leo et Stephan⁹.

Writers deceaued,

he succeded agayne, & continued almost .v. yeres after. All that hath written ens platynaes tyme, haue bene fowly deceaued with him, concernig ge this Johan the .xi. some of thē taking one Johan for another, & some two for one, for wante of thee afore sayde worke of Lutuprandus whyche wrote about the same very tyme.

¶ Thre whores made Goddeses for whoredome.

AT rome were .iii. whores of name notable, about the yeare of our Lord. DCCCC. & .xx. called Bezola, Roza, and Stephana. Which in ydolatrous lechery had bene brought vp ther amonge the religious Cardinalles, Bysshoppes, monkes & prestes, frō their very youth. As these whores came ones to the occupyenge of Kyng hugh, he euer after abhorred his other wyfe Berta, a lady most fayre & bewtyful. And for their

930 3. whores,

Hugo rex

vnnyng feates in that bawdy occupacion, he gaue them euer after thee names of .iii. goddeses. He called Bezola Venus, Roza Iuno, and Stephana Semele. Of these harlottes one made Boso her bastarde bysshop of Placentia, the other made Theobaldus her mysbegotten the Archedeacon

goddeses, for whoredom,

deacon of Millayne, & the thyrd was not al behynde with her fylthy frute also. Ulphrandus Ticinensis lib. iii cap vi. That vowe of chastite (I trow) is somwhat worth, whan it hath soche feates in bawdy bytchery, as all the world beſydes is ignorant of. It were great pytye but it were so hyghly aduaūced, & mayntayned by princely politique lawes, they becōming seruauntes therunto by making lawes for the bpholding therof. spirytuall chastyte

¶ A most hygh exāple of holy churches chastyte.

ALbericus the son of Marozia by her first husbād Albert, beinge Marques of Hetruria & kynge of Italie, compelled the Romanes hys subiectes, partly by great rewardes, & partly by strong threateninges, to admyt hys sonne Octauyane to the papacy, whych was geuen to al ryot and byce from hys very infauncye. Notwythstanding for hys pleasure they agreed ther vnto, in the yere of our Lord. DCCCC. and. lvi. and named hym Johan the. xii. Thys holye successour of Peter and vycar of christe (as they call popes) was accused of hys Cardynalles and Bysshoppes vnto the Emprour Otho in the gene- albericus Octauianus 956 Joan. xii.

Synodus Rom: neral Synode at Rome, that he wold say no seruyce, he massed wythout consecracyon, he gaue holye orders in hys stable, he made boyes Bysshoppes for money, he wold neuer blesse hym selfe, he forced not to be persured, and made the holy place of Laternense a verye stewes. For he kepte therein Rayneratha wyfe of hym Rainera, that was knyght for hys owne body and gaue her great possessions wyth benefyces, golden chalyces, and crosses. He helde also Stephana and her syster (whyche had bene hys fathers concubyne) and had by her a bastarde not longe afore. He occuppyed at hys pleasure Anna a fresh wydowe, Stephana, Anna her doughter also & doughters doughter, He spared neyther hyghe nor lowe old nor yong, poore nor ryche fayre nor foule (they sayd) so that no wome durst come vnto Rome on ppl grymage in hys tyme. Nether reuerenced he anye place, but wold do it euery where, yea, vpō theyr very aulters. He wold hawke, hunte, daunce leape, dyce, sweare, fyght, ryot, rūne straye abrode in the nyght breaking vppe doores and wyndowes, & burne many mennes houses. One of hys Cardynalles he gelded, he put oute Rome full of stynkyes

an

anothers eyes whyche had bene hys God father. Of some he borowed an hande, of some a tongue, a fynger, a nose, an eare. In hys dyce playenge wolde he call vpon vyll spyrites, and drynke to the deuyll for loue. Thus was he in the ende deposed, tyll hys dere dyamondes set handes vnto it, (for they ruled al) and caused the Romaynes to set hym in agayne. he myght be chast. thyr spirit tualfather

¶ Dunstanes auctoryte agaynste marryed prestes.

The papacie held this Johã the xii. for the space of .ix. yeres, iii monthes, .v. dayes, & was stryken of ỹ deuyl (they say) as he was lyẽge in bed wyth a mans wyfe, & so dyed wythin .viii. dayes after wythoute howsell or shrifte, they saye. All thys wryteth of hym the forsayd Luithprã dus lib. v. cap. vi, and so forth .v. chapters more to the ende almoste of hys boke, whyche at the same selfe tyme dwelt at Cicina in Italye. This is he of whom the byword ryse, As merye as Pope Johan. Vnto thys holy by shop of Sathã & successour of Symon Magus, wẽt Dũstane out of Englãd in the yeare of oure lorde. DCCCC. and .lx. to be confyrmed Archebishop of Caunterburye. And there recea- Joan. xii. Luithprã dus Byword, 960 Dũstan.

receaued therwyth for a great ſume of moneye, autorite & power of the Beaſt, Apoc. xiii. vtterlye to diſſolue preſtes marriage, that hys mõkes by that meanes, myght poſſeſſe ꝑ cathedral churches of Englãd, as wythin a whyle after they dyd. This Dũſtane (as witneſſeth Johã Capgraue) was the fyrſt ꝑ in hys realme cõpelled mẽ & women to vowe chaſtyte & to kepe claũſtrale obediẽce, agaynſt ꝑ ſtre doctryne of S. Paul. 1 cor. vii, et. gal. v. For dyddyng marryage inſtituted of god which is the very doctrine of deuyls 1. Tim. iiii. Thys is the worthy ornyng and fyrſt foundacion of monkes and preſtes profeſſed chaſtyte in England. Marke it with the ſequele, and tell me here after, whether it be of ꝑ deuyll or naye.

The fyrſt cõpulſion

foũdacyõ of chaſtite,

¶ Dũſtane executeth his deuyliſh commyſſyon.

THys craftye merchaũde, Dũſtane, as he was returned agayne into Englãd, by autorite of this moſt execrable monſtre and wycked Antichriſt, gaue a ſtrayghte commaundement that preſtes out of hande ſhuld put away theyr lawful wyues (whõ that brent conſcienced hypocrytes called thes veſſels of fornycacyon) els

the deuils cõmyſſyoner,

wold he (he sayd) according to his cõ
mysyon, put them both from benefi-
ce and lyuinge. And where as he per-
ceyued the benefyces moste welthye,
ther was he most gredye vpon thẽ, &
shewed most violence & tyrranny. For
whan the hygh deanes of cathedrall
churches, maysters of colleges, prebẽ-
des, persones, & vycars wolde not at
so beastly a cõmaũdemẽt, leaue theyr
wyues & chyldren so desolate wyth-
oute all naturall ordre, he gote vnto
hym the great power of Kynge Ed-
gare, to assyst that cruell commyssyõ
of hys, procured for money of the for-
mer Antichryste of Rome, & by force
ther of in many places most tyrãnous
lye expelled them. Iohan Capgraue, in
Cata sanct orum anglie, Reade all thee
Byble and Chronicles ouer, of Nem
roth, Pharao, Antiochus, Nero, De
cius, Traianus, wyth other lyke, &
I thynke, ye shall not fynde a more
tyrannouse example. No, not incru-
ell Herode hys selfe. For though he
slewe the innocente Babes, yet demy
nyshed he not the lyuynge of thee fa-
thers and mothers, but thys tyraũte
toke all wyth hym. Yf he had sought
a Godlye reformacyon where mar-
yage was abused, it hadde bene som

A theke

a tyraunt

kynge Edgars

Tyranny spirituall

marryage cõdẽpned

what commendable. But hys huntynge was to destroye it all together, as an horryble vyce in Prestes and in place thereof to sette vp Sodome and Gomor by a sort of Hypocryte monkes, so chaungynge al godlye order.

¶ Kyng Edgare is brought vnder therby.

Facies ecclesiarum

THus became the face, fyrst of the Britonish and than of the Englysh church sore chaunged, blemysshed, and by whorysshe commyssyons from the whorysshe byshoppes of the whorysshe Synagoge of Rome, was made all together whorysshe. Proue me herin a lyer and an heretyke yf ye can, for I wyll, by the helpe of God, stande by that I wryte here to the ende of my lyfe. Yf ye can not (I speake onlye to you papystycall Byshoppes and prestes) graunte youre selues to be the most theues, heretykes, & seducers of the people, that euer yet reigned vpon the earth, for mayntaynynge for holynesse so deuylysh a knaue rye. Immedyatlye after thys befel a sore chaunce, as God wold. King Edgare whych was euer a great whore master and a tyraunt (as the Chronicles report hym) had a do wyth a yõg

heretikes & theues

mayde

mayde called wilkrith, brought vp in the nonnrye of wylton (parauenture to theyr vſe) wher vpon by force of ꝑ former commyſſyon, he was condꝑned of Dunſtane to .vii. yeres penaūce & myght in no wyſe be diſpẽſed with tyll he had buylded for theyr commodyte the great nonnrye of Shaftesbury wyth .xii. other monaſteryes beſydes. Specyally tyll he had fully graūted to the vtter condẽpnacion of prieſtes marryage throughe oute all hys realme, & fyrmely prompſed to put ꝑ monkes in theyr rowmes in ꝑ great cathedrall churches, wryting to the pope for the ſame. For as wytneſſeth both Wylyam of Malmeſbury. Ranulph of Cheſtre, Guido de columna, and Robert Fabyane, he was not crowned tyl the xii. yeare of hys reygne. Wilkrith

Penaūce

In eyght ſeaue.

¶ Dunſtane faſhyoneth the kyng to hys purpoſe.

IN the ende, thys aduoutrye of the king made greatly for theyr purpoſe. For whan it was ones opẽly knowē, Dunſtane with hys Bulle went by and by vnto hym, and by force thereof denounced hym accurſed. The kyng of gentylneſſe, as he was commynge towardes hym, aroſe out of hys regall ſeate to take hym by ꝑ beaſtes autorite.

hym by the hande & geue hym place. The hystorye sayth, that he than disdayned to geue hym hys hande. And loking vpō hym with dēde browes & most spyghtful counteuaūce, he sayd thus vnto him. Thou ỳ hast not fearred to corrupt a byrgyne made hand fast to chryst, plumest to touche, a knaue, the cōsecrate hādes of a Bysshop: Thou hast defyled the spowse of thy maker, a mōkes wāton, & thinkest by flattering seruyce, to pacyfye a theefe the frynde of ỳ brydegrō. No, speake not of it. Hys frend wyl not I be, O colour of dyssymulaciō, wherby hath chryst to enemie. This sayd he, to make hym beleue that she was a professed nonne. But the crafty knaue lyed falsely, & so mocked hys Kyng to make of hym a very e dysarde foole. For ỳ Chronicles al agree in a maner that she was noo nonne but a wenche sotoornaunt in the nondrye. Thus whā he found hym wel fauerdly submytted and wel brought vnder, he putte hym to hys penaūce & depryued him of hys crowne for the terme thereof as afore is specyfyed. Vincētius, Antoninus: Guilhelmus, Malmesbury, Ranulphus Cestrensis, Guido de columna. et Joānes Lapgraue

A proude knaue,

No kyng but a fole

a wytles Beast

¶ The wyles of the serpent preuayle.

THys crafty pageaũt was playe=
ed of Dunstane, to put al other inferiour subiectes the more in feare to disobeye ỹ popes kylthy cõmissyõ. For whã the king was ones brought vnder (as they ar not ashamed to write it) who durst hisse ther against? for Mylyam of Malmsbury sayth, & Ranulphus allegeth ỹ same, i vi capit. of hys Polichronicõ. That by this meanes he aswaged ỹ grudge of ỹ great mẽ, the murmour of ỹ cõmons, & the malyce of ỹ prestes. O wilie serpẽtes I trow the deuyl of hel his selfe cannot goo beyonde you in subtyltie & crafte for your beastly generaciõ. Whan thys victorie was ones gottẽ, thã wẽt the prestes out by heapes from the cathedral churches & colleges wyth theyr wyues & chyldrẽ, & the monkes came in as fast with al prodygiouse lecherye, but al theyr feates were done in ỹ darke. Thã was it blowẽ abrode (as al soch knaueries must haue a pretẽsed coloure) ỹ prestes lyued wãtonly & wold not serue god, with soch lyke But they could not in those dayes accuse thẽ so largely of occupiẽg other mẽs wyues, nor yet of abhominable sodometry

Practyse

craft

prestes go out

a coloure

sodometrie, as they haue bene knowē of lens that constrayned kylthynesse.

¶ Dunstane chefely loued the frutes of aduoutrye.

Edward.

Editha

al Saintes

ꝑ mother

dunstaine

IOhan Capgraue, Vincēt, & Antonyne repozteth in theyz wzytynges, ꝑ thys aduouterouse chylde was Edward, surnamed the martyz (whō Dunstane toke foz his own, as parauenture he had iust cause) oz els foz that he was hys godfather. Notwythstāding dyuerse other autours hold that Editha was ꝑ chylde. But what matter maketh it which of thē it was, whā al they ar allowed now foz canonysed Sayntes in the popes whozysh church. Yea, the whozemonger, the whoze, the whozysh bastarde and all, to set whozyshnesse fozeward and make it apere holy, where marryage is thoughte vnholye. And as foz thee mother of Edwarde, Johan Hardyng, namethe her Elflede, Polidozus Elfrede, Mylyā of Malmesbury, Ranulph & Fabyane calleth her whyghte Egelflede, and Caxton dare geue her no name, and therfoze the matter is doubtful. As Dūstane was on a tyme hallowing of a church in the honour of S dcupll (Saynt Denys I shulde saye, he beheldе the ryght thombe of

thee

the forseyd Edithe, thā beyng abbes of wylton, as she was crossing & blessing her forehead. And moch delyghtyng therin, he toke it in hys hand, & sayd. Neuer myght thys thombe perysshe. Immediatly after he beyng at Masse & dolourously weppyng, sayd vnto the deacon that serued hym. Alas thys flowrysshyng floure wyl fade thys redolent rose wyll be gone, this dayntye Dyamond wyl perysshe, this swete bryde wyl away for euer. And after her death he founde al her body resolued into asshes, except that thō be and the secrete part vnder her belye, for those.ii. partes of her, he had blessed afore. In dede he was very holy to serche so farre. But the cause of thys, they saye, she afterwarde declared vnto hym in a secrete vysyon. This storye sheweth Wyliā of Walmesbury, li.ii. de pōtificibus Vanulphus in Polichronicō, li.6, ca,9. Vincentius, li,25, ca,33 Antoninus par,2, Ti,16, cap 8, Johannes Capgraue in vita Edithe,

Edytha

greatlone shewed

a narrow serch.

Kynges become the Beastes Ymages.

edgare

When kynge Edgare had ones perfourmed his.bii.yeares penaūce for his aduouterye with fayre Wilfrith, whom Dunstane parauen-

ture

Imago Bestyæ

ture prepared for his owne store) he became altogether the dūme Image of the Beast, & might not vtter from thēs fourth. but as they gaue hi spyr te. Apoc. xiii. & thā caused they him to cal a general cōsel, at London some say, in the yere of our lord. DCCCC

Synodus 969

&. lxix. by the vngracyouse autoryte of the afore seyd Pope Johan. And ther was it fully enacted, & establysshed for a law euer to endure, that al canons of cathedral churches, collygeners, persons, curates, vycars, prestes, deacōs, & subdeacons shuld eyther lyue chast, that is to say, become Sodomites, for that hath bene theyr chastyte euer sens, or els be suspēded frō all spirituall iurysdyccyon. This more than Pharaonical constitucīō, was the kyng sworne to ayde, mayntayne, and defende wyth the materiall swerde, by ỳ popes autoryte. Thā were ther chosen oute. ii. pryncipall bylytours, Ethelwold the Bysshop of Wynchestre, that nest is euer vngracyouse, and Oswald the Bysshop of Worcestre, both mōkes, to se this throughout ỳ whole realme executed

In acte for sodomz

Tyranny

bilitours

Vincentius li xxiiii. Cap. lxxiii, Antoninus par. ii, Ti xvi. ca, vi, Guilhelmus Walmesbury, Ranulphus, Guido de columna, Johā

capgraue

Capgraue, et opus nouum De vtraque po-teſtate. Fo lvii

¶ Dunſtane is accuſed of yll rule.

IN this counſel were ſome wyſe men, as al theſe wryters witneſſe, thoughe it be ſomewhat kayntlye, whych layed for theyr marryage the ſcripturs, & ſubſtancially proued thẽ ſelues ỳ maynteyners of vertu therin, & not of aduouterye as they were ther vncharitablie noted. But that wold not ſerue thẽ. The holy Ghoſte myght in no wyſe preuayle, the Popes dawdy bulles being in place, but they muſt nedes haue the preferment no remedy. Another ſort were there which accuſed Dũſtane of yll rule in the darke. For Petrus Equilinus layth in catalogo ſanctorũ li. viii. cap. xlix. that he was put to hys purgaciõ of many thynges ther layed agaynſt hym. Of a lykely hode therfore they had ſmelled out ſomwhat ỳ was not al to his ſpiritual honeſtie. Nether wold theſe acculaciõs helpe, the popes power ones ſo largely publyſhed. The king durſt bter nothyng ỳ was agaynſte hym, for feare of newe penannce, and for as moche as it was well knowen that in the tyme of hys olde penaunce he hadde occuppyed one mynyon at

For marryage.

Bulles.

Dũſtane accuſed.

Edgare

Winche

Wynchester, another at Andouer, be
alfreda. lydes Alfrede whome he at the lattes
gote to wyfe by the crafty mourther
of her husbãde Ethelwolde an earle.

¶ The kyng defendeth Dunstane
and destroyeth wolues.

oratio ad clerum

BUt to pacyfye & please thys Dū
stane, kyng Edgare in hys ora-
cyon ther to the clergye, rebuked the
prestes very sore, for bāketyng wyth
theyr wyues, for slackenesse of theyr
masse saynges, for pretermitting their
canonical houres, for theyr crownes
shauinges with theyr vnpreſtly apa-
rellinges, and soch other lyke. More
ouer he alleged vnto thē in the seyd
oracion, the lamentable complaynte
knauerye (good knauerie I warāde you) of his
fathers soule apperynge to Dunsta-
ne, and reprouyng the wanton beha-
uer of the prestes wyth theyr wyues
He also told thē, in reprellyng theyr
former accusementes, that hys seyd
dead father in that bysyon reported
Dūstane to be the pastoure, bysshop, &
keper of hys sowle, Christe was no-
thing, making him syl to beleue that
a deuilysh illusyon: the buylding of monasteryes was al
wayes the most helthsom good wor-
ke, expediente helpe, price, remedye,

redēp

redempcion, and delyueraunce of the ſowle from dampnacion. Ex oratione regis Edgari ad clerū anglie. Loke thee boke of bothe iuryſdyctyõs. Of this kynge Edgare is it verifyed by Ranulphe, that by a yearlye trybute of. CCC. wolues oute of Wales, he deſtroyed all the wolues in that lande. But wythin hys owne land, the fearce gredye wolues that deuoured chriſtes flocke. Actu. 20, and the wylye foxes that deſtroyed the ſwete vyneyardes of the Lorde. Can. ii. He lette vntouched, yea, rather he ſette them vp mayntayned them, and fedde them at hys owne table wyth moſte wycked Jeſabel, iii. Regum, xviii. For in hys tyme they obtayned more than fourtie greate monaſteries. As were Glaſtẽburye, Abindon, Thorneie, Ramſeye Peterborowe, Wenton, Wylton, Shaftesburye, Sherborne, Worceſtre, Wynchеſtre, Hyde, Helye, ſaint Albons, Beanflede, and ſoche other, beſydes innumerable giftes and promocyons els.

Wolues, actu. xx,

Cant, ii,

Monaſteryes

Ethelwolde wyth hys lewde commyſſyon

HRom this akore named general coũſell, went fyrſt Ethelwolde with ſtore

ethelwoldus impo

wyth hys commyssyō, whych had bene abbot of Abyndon & was thā bysshop of Wynchester, beyng hasty, headye, subtyle wytted, & lerned in Dzophane letters, as ỹ historyanes wzyteth of him. This bulye whelpe of antichzist leauing chzistes pure wayes to folowe the fotesteppes of the Essenes, Tacyanes, Dzyscyllyanystes, Marcyanystes, and other heretykes moze, began fyzst hys feates at Wynchestre in the olde college. And there dzoue out the pzestes with theyz wyues & pooze chyldzē, & put in mōkes of Abyndon foz them. And thys was hys suggestyon abzode to colour the matter. They kept verye yll rule ther, he sayd, they wold not do theyz masses in due ozder, & they semed no holyer thā the other lay people. But Polidorus repozteth li iiii anglice Histo. that they were men of an honest lyfe From thens he wēt vnto other townes & cyties, & there dyd lykewyse, & bare the name to be a bygglaunt father ouer Nonnes & relygyouse women. Thys same one bysshop dyd moze, sayth Vincent, than could ỹ kynge of the Realme wythe all hys whole power. In the ende he wzote to Dope Johā ỹ. xiii. which was ỹ bastard

Magus

heretikes

a colour,

a father

Joan. xiii

of pope

of pope Johã the.xii. by his peramou re Stephana) of his dreames & vily- ons, for ỳ tyme of his progresse, dely- ringe hys power agaynst the prestes also, with many other wonders. Jo- hãnes Lavgraue in Lata. Guilhelmꝰ Mal melburye, Vincentius, Antoninus, Ranul- phus: Guido de columna, et Boyrdorus. Stephana.

Oswald with his beastly autorpte

ON the other syde wẽt Oswalde with his autorpte frõ that wyc ked cõsel, which had stodyed necro- mãcye with other vnpure scyẽces at florlake belydes Orleãce in france, wher he was kyrst made mõke, & after ward in Engläd became Bysshop of worcestre. This fellow so wel armed wỉ deceyptes as euer were Pharaos sorcerers, was thought a mã mete to decepue with lyẽg sygnes the commõ sort. So trudged he fourth with hys crafftye falsinges, & fyrst erpelled the Canõs of ỳ cathedrall church of wor- cestre wỉ their carefull wyues & chyl- drẽ, & out of.vii. other churches mo- re within that his dioces, & ther pla ted for thẽ the layspe leane locustes, which not lõge afore had leaped oute of the bottõlesse pyt. Apo ix. the mon kes whych at that tyme were bare & hedye. Thã went he farther abrode & wrought ther lyke masterpes, wher- Oswald magus

florlacus.

Prestes erpelled

Apoca. ix.

England hath depelyd kelte euer sens.
A colour Hys suggestions were lyke the other as that the prestes lyued wantonlye, and wold not masse in due forme. For hys trauayle in thys, was he made archebyshop of Yorke by the laboure of Dunstane. To tel hys other feates it wold are to moche tyme, & therfore I passe it ouer. These. ii. promoted ỳ
iii false knaues seyd Dunstane aboue all other, as men hauyng most wylye crafftes, to assyste hym in his busynesse. These. iii. Monkes brought the Kynges so vnder, ỳ they had than all the realme at theyr pleasures. Joannes Lanfreue, Walmesburye, Vincentius, Antoninus, Ranulphus, Guido de columna, et Polydorus.

¶ Dunstane maketh a Kyng at hys pleasure.

After the decease of Kyng Edgare, in the yere of our lord. DCC LC. & .lxxb. was a wonderful barrete and scysme throughout ỳ whole realme, partly for hym that next should succede Kyng, & partly for the great iniurye done to ỳ marryed prestes. The quene Alfrede with Alpherus the duke of Mercia & other great lordes fauouryng her quarel wold nedes haue Etheldrede kyng whych was her son by Edgare, on the one syde. Dunstane and hys monkyshe bishoppes with the

decce, lxxb
Scisma
Alpherus
Etheldredus

the earle of Eastsexe & sleyten other lor
des suborned by thē, on the other syde
would nedes haue Edwarde, whome so
me reported to be Edgares bastard A:
none as Dunstane perceyued the Que
nes part to preuale (for she had ꝑ most
of ꝑ lordes) he called for hys metropo
lytanes crosse, & there lyke a bolde ye=
man & a tall, shewed hymselfe amonge
theim as ꝑ popes hyght legate frō hys
owne right syde. For he had by ꝑ time
procurede of Pope Johane the.xiii.
(which was ꝑ other Popes bastard) a
renouacion of hys former auctorite, to
double ꝑ whorysshnesse therof. And by
force of ꝑ same, he made Edward king
in spyght of them all, and shewed hym
self (Johā Capgraue sayth) a very na=
turall father vnto hym euer after. Ne
uertheless it cost him his lyfe ī ꝑ forth
yeare of hys reigne. Then to make all
holy towardes theyr side, & to blemish
the othere partye, specyallye to stoppe
mens mouthes abrode (for many thin
ges were in those dayes spokē) they ca
nonysed hym a Saynt, findynge ꝑ me
anes to shewe myracles for hyme, and
that made all whole euerye waye. Pe
tari auctores,

edwarde,

legatus,

Ioan. xiii

A father

a deceyte,

The prestes wt theyr wyues restores.

AMō after this kiges corronacion Aipherus the Duke of Mercya aipherus.

K.ii. wyth

with other great mē, by counsel of the quene, drone ỳ mōkes out of ỳ cathedral churches & restored agayn ỳ prestes with their wyues & chyldrē. For the prestes had layed for thē selues, ỳ it was vncomly, vncharytable, yea, & vnnatural, to put out an old knowē dweller for a newe vnknowē. A neyber, a cytizen, & a chyld brought vp among thē, for a forayner & a straūger. They knew it, they sayd, to be vnplesing vnto god, that mā shuld take frō thē ỳ he had ones geuē them. Finally they alleged this grounded precept of god for thē selues. Let men do non otherwyse thā they wold gladly be done to. The mōkes on the other syde, layed for theyr part, that christ cared not an halfpeny for the olde dweller, but allowed him only that wold take the crosse of penaūce vpō hym. Whether that be in a mōkes cowle wythout iust tytle to enter into an other mans possessiōs or no, I put it to the iudgemēt of thē that ar christenly lerned. The trobloūse cares in marryage, as ar the necessary prouysyōs for house keping, the vertuous bringing vp of chyldrē, & the dayly helpinge of pouertie, shuld rather seme a christen crosse to godly wyse mē, thā easye idelnesse in monkerye. In the ende of thys

Prestes restored

ỳ prestes.

ỳ mōkes.

a crosse in marryage

this cõtrouersie, ỹ greater part both of ỹ nobles & cõmõs, iudged ỹ prestes to haue great wrõge, & sought euery wher by al meanes possyble, to bring thẽ agayn to they? old possessiõs and dignities. Yea, sumwher wyth good ernest blowes & buffettes. Robertus Fabyane cum ante dictis Autoribus.

Backare. ? mõke.

¶ Dũstane maketh an ydol to speake

THys caused Dũstane in ỹ yeare of our lord. DCCCC. & lxv. to cal another solẽpne cõsel. But that was wher they thought them selues most strõge, & might best do they? kea tes, at winchestre. Wher after great wordes had betwen the duke of Marche & the earle of Eastsexe (which were thã appoynted as arbyters) Dũsta ne percepuing al to go with ỹ prestes brought fourth his former cõmissyõ, thinking therby to stoppe they? mou thes. And whan that wold not serue, they sought out a practyse of the old ydolatrouse prestes, which were wõt to make they? Idolles to speake, by ỹ art of Necromãcye, wherin ỹ mõkes were in those dayes experte. A roode ther was vpon the frayter wal in the monasterye wher the cõsel was holdẽ, & as Vincẽt & Antonin9 testifieth, Dũstane required thẽ al to pray ther vnto, which was not thã ignorãt of

975 Sinodus

cõmissiõ

A roode

that ſpiritual prouiſyon In the myd
des of they: prayer, ỳ roode ſpake the
knauerye. ſe wordes, or els a knaue mõke behyn
de hym in a truncke through the wal
as Bonifacius did after for the papacy
the roode ſpeaketh of Celeſtyne. God forbyd (ſayth he) ye
ſhuld chãge thys ordre take. Ye ſhuld
not do wel, now to alter it. Take Dñ
ſtantes wayes vnto ye. for they ar the
beſt. At this worke of ỳ deuyl all they
were aſtoyned, ỳ knew not therof the
crafty cõueyãce. If this were not cle
ne legerdemayn, tel me. Oh, that ther
was not a Johã Boanerges at ỳ tyme, to preach the ſpretes of ỳ workmã
t. Joh. iiii. ſhip. i. Joh. iiii. If ther had bene but
Thomas cromwel one Thomas crõwel, they had not ſo
clerely eſcaped wt ỳ knauery. Polidorus Vergilius, which alloweth thẽ I ma
ny other lewde pointes, ſmelled oute
they: bouery in this, & reporteth dy
uerſe other to do the ſame at that day

¶ That Idolis crowned kyng of England.

In remẽbrãce of thys knauerye (myracle, they ſaye) were after ward wrytte vpõ the wal vnder that roodes fete, these verſes folowinge.

verſes, Hum ano mille, crux preſens edidit oze.
Celitus affata, que perſpicis hic ſabarata
Vbi vt non fiat, ſi tetera tunc memorata.

ſapgraue Wyth lye and all. Whõ Johan Sap-

graue

graue repoꝛteth ẏ he ſe ther moꝛe thã
.CCCC. peres after, the roode tranſla-
ted frõ thens into the churche foꝛ his
myꝛacles ſake. About the yere of our
loꝛd a. M. & .xxxvi. as kyng Cauntus
beynge at Southamptõ was boaſted
of one of hys knyghtes to be ẏ great
loꝛd of the ſea, he thought to pꝛoue it
by a cõmaundemẽt of obedience. And
as he wel percepued that it woldobey
hym in no poynt, he toke the crowne
from hys owne head, acknowlegyng
that ther was a loꝛd moche hygher &
of moꝛe power than hym ſelfe was.
And therfoꝛe he pꝛompſed neuer mo-
re to weare it, but to rendꝛe it by vn-
to hym foꝛ euer. Wyth that, Egelno-
thus thã archbyſhop of Caunterbury
informed hym of thys roode whych
had diſſolued pꝛeſtes matrymony and
done manye other great myracles.
Which pꝛouoked hym anon after to
go to Wincheſtre, and to reſigne vn-
to him his regall crowne, cõſtituting
him than kynge of this realme. Was
not thys (thinke you) good wholſom
counſel of this Idoloꝰe byſhop. Za
cha. xi. yf a mã had nede of it: A playne
tokẽ is it that they were thã the Ima
ges of the Beaſt. Apo. xiii. & no godly
gouernours, yea, verye Idolles & no
kynges, that were vnder ſoch ghoſtly

M, xxxvi. cauntus

ẏ crowne

egelnoth

an idol made kĩ

rnege o the beaſt

fathers. Henricus Huntingtonenſis Archidiaconus, li 6 Ranulphus li 6, cap, 20. Fabianus, li, 1, cap, 206. et Polidorus li. 7. wyth other autours more.

Launtus Elgina

An exãple of Clauſtral birgynyte

Arianus Scotus & ſertẽ other wryters beſydes, do teſtyfye in theyr Chronicles, ỹ whã thys Launtus coude haue no fruẽ by hys wyfe Elgyne of hãptõ, & was not thorough ly cõtented therwith, She fearinge ỹ he ſhuld eyther caſte her vp, or els reſort to ſome other, gote her amõg̃ religyouſe chaſt womẽ, to know what good chere was amõg thẽ. And anon

clauſtrall chaſtyte,

ſhe folũd one to her mynd, which was bygge wt chyld by a monke, not withſtãding ỹ great chaſtyte ỹ was boaſted afore. But Arianus ſaythe, ſhe was a preſbytereſſe or a preſtes lemã to ſaue ỹ honoure of ỹ ordre, bycauſe he was a mõke hys ſelfe. Algyne bad this nõne be of good chere, and yf ſhe wold agre vnto her, it ſhuld be to her great honour. But it muſt, ſhe ſayde, be kept wõderfully cloſe. Immediatly after ỹ quene fayned her ſelf to be

A mõkes baſtarde

great wt chyld, & by the cõueyaunce of a mother. B. goinge betwixt thẽ both at ỹ tyme apoynted of labouring, ſhe was delyuered of ỹ nõnes chyld, making the kinge to beleue it was hys,

fo

to no smal reioyce of thē both. Thys chyld was called Sweno, & the yeare afore Cauntus dyed, was constytute kyng of Norweye. Some writers haue thought that Heraldus the fyrste, which after succeded king of Engiād to come fourth also the same waye, & his own brother harde Cauntus reporte it not farre otherwyse. Ranulphus li vi, ca, xx. cū ceteris autoribus. Sweno Heraldus

¶ Dūstane dysputeth with sorcery and murther.

NOw let vs returne vnto Dūstane agayn. Though ỳ afore sayd cōtrouersye betwen ỳ prestes & ỳ mōkes ceased for a tyme, by reason of theyr legerdemayne in the roode, yet was it not al fynyshed. For some mē of wysdō there were in those dayes, which smelled somwhat, as Polidorus reporteth, iudgyng it to be as it was in dede, verye subtyle knauerye. And playnly Ranulphus sayth, ỳ the speche came frō the wal. Marke it hardely Wherupō Alpherus ỳ duke of Marche with hys cōpany, in the yeare following, which was frō christes incarnaciō. DCCCC. and. lxxbi., sent into Scotlād for a certē lerned bishop, whiche was knowē both eloquēt & wyttye to dispute the matter with thē. Than was the place apoynted in a strete or bylla Dūstanus knauerye alpherus 976 a learned bi shoppe

byllage of thee kynges, called Calua, for they trusted no more close houses in the monasteryes. And whā the bysshop had layed for the marriedpriestes soch invincible scriptures, reasone, & argumentes as Dunstane & his dody poll mōkes were not able to auoyde, the blynd asse had non other shift but to laye these fayntе excuses for hym self. As ꝑ he was an aged mā, sore brokē in the labours of holy church, and ꝑ he had at ꝑ tyme geuē ouer al study, and only addycted hym self vnto prayer. But for as moch (he sayd) as they wold not leaue the dysquyetynge of hym, but styll bere hym wyth old quarellynges, they myght well seme to haue the victory, yet shuld they not haue their myndes. And wyth that he arose in a great furye, for a colour cōmytting his cause vnto Christ, but he set the Deuyl by hys necromancye to worke. For so soone as he was gone, wyth soch as it pleased his p̄tycular pleasure to call wyth him, sodēly (saith Fappane, Antonyne, Vincente, and Johan Capgraue) the ioystes of the lofte fayled and they that were vnder it, perysshed there.

a blynde beast

a lymme of ꝑ deuyl

dunstane an asse,

¶ Dunstanes prouysyon in England for Sathan.

Thus haue thys moste cruel and wicked

wycked generacion continually buyl
ded theyr synful Syō in blood. Mich. iii. Mich. iii.
& ar not yet ashamed of these their
manyfest knauerys. For these bellye
founders, theues, and murtherers of
theyrs yet aduaunce they for theyr
principal Sayntes. And whan theyr Sayntes,
feastful dayes come, they ar yet in the
papistick churches of Englande wt no
smal solēpnite, mattensed, massed, can
deled, lyghted, processyoned, sensed,
smoked, perfumed, & worshypped the
people brought in beleue, that the la-
tyne readyng of theyr wretched actes
ther in theyr legendes, is gods dyuy- gods ser-
ne seruyce, beyng wout kayle the most uice
dampnable seruyce of the deuyl. Lyke
as holy Johā Baptyst by preachynge
repētaūce, prepared a playn pathway
to Christe & hys kyngdō. Luk. iii, So
dyd thys vnholy Dūstane by sowyng precursor
of al superstitiōs, make redy the way antichristi
to Sathan and hys fylthy kyngdō a-
gaynst hys commynge fourth frō the
bottomlesse pyt, after the .vi. thousan
de of yeares from christes incarnaciō
Apoc. xx. whych is the spryte of Anti-
christ, He rayled vp in Englād the pe-
stilent ordre of mōkes, he buylded thē
monasteryes, he procured thē substā- anno 20.
ce innumerable, fynally he broughte Wyclefes
into theyr hādes y cathedral churches
wyth

with thefre electiõ of bishoppes, ỳ no thyng shuld ther be done within that realme, but after they⁊ lust & pleasure Thã was chʒistes kingdõ clerely put a syde, and hys immaculate spouse, o⁊ churche vpon hys wo⁊d only depen-
The chur che. ding, cõpelled to flee into the desarte
Apoca. xii Apo. xii. Then & womẽ that ryghtlye beleued, durst not thã cõfesse they⁊ fay the, but kept al close wythin thẽ. Fo⁊
Sathan. thã was Sathã abʒode, these monkes euery where assisting him in the four nisshinge out of that pʒoude paynted church of Antichʒist. Supersticiõ, hy-
Vyces pocresye, & vayne glo⁊ye, were afo⁊e that tyme soch vices as mẽ were glad to hyde, but now in they⁊ gaudishe ce remonies, they were taken fo⁊ Gods dyuyne seruyce

¶ Sygnes and plages folowyng these myscheles.

988 But now se what folowed o⁊ these afo⁊e rehersed mischeles, In ỳ
yere of our lo⁊d. DCCCC. & lxxxviii,
deuyls (which was the .xii. yere befo⁊e ỳ full thousand) departed this Dunstane, a swarme of deuyls frequẽting his tũ-
be, as I shall in the nexte boke shewe mo⁊e playnly. Within the same yeare
A bloudy cloude appered a bloudye cloude in the skye which couered al Englãd, as witnes-
seth Johã Bardin with dyuerse other
chʒoni

Chronyclers, & it rayned blood ouer
al the lãde. After that entered the Da
nes so fast (sayth Ranulphe) at euery
poynte, þ no where was the Englysshe
nacyõ able to withstand thẽ. And the
mõkes to helpe the matter well forе-
ward, by coũsel of theyr Archbyshop
Siricius, gaue thẽ .x. thousand pouñd
to beginne with, that they myght ly-
ue in rest & not be hyndered. For lytle
cared they what became of the rest, so
theyr precious bodyes were safe. Af-
ter thys by dyuerse compulsyõs they
augmẽted that summe, from .x. to .xl.
to .xx. to .xxiiii. to .xxx. & so fourth tyl
they came to the sharpe paymẽt of .xl.
thousand pouñd, & tyl they had nomo-
re money to geue. For the more the
Deanes had, þ more couetous & cru-
el they were euermore. Thus did thei
to the lãde innumerable harme, in se-
king theyr own priuate cõmodyte, &
so brought theyr own natyue people
in moste myserable thraldõ. For by þ
meanes were þ Deanes made strong
& the Englysshe nacyon became feble
& weake, yea, so wretched at the laste
þ they were fayne to call euery lyle
slaue amonge the seyd Danes, theyr
good lord. But now marke þ ende cõ
cerning these mõkes. In the yere of
our lord a thousãd .xii. whych was

Lybius

Siricius.

Monkes were englandes destruction.

þ danes strenght ned

Lorde Dane

the

the.xxiiii, yeare frō Dunstanes depar
ting, and the.xii. frō the dayes goyn
ge forth, the Danes after many great
byctozyes wythin the realme, fyered
Canterbury the cytie of Caunterbury and enpzilo
Elphegus, ned the Archebishop than Elphegus.
And as he & hys monkes were able to
geue nomore money, they tythed the
after this sort. They slew awayes. ix.
and reserued the tenth to perpetual so
tythinges rowe & seruytude, tyl they had mour-
thered of thē to the nōber of more thā
ix hondzed, ther & in other quarters a
a iust pla- brode. And the moste part of thē they
ge hyng vp by the mēbers, whych was a
playn significatiō, that plage to come
thā vpon thē for theyr Sodometrye &
most violēt cōtēpt of chzistē marriage
Ranulphus Cestrēsis, li. vi, ca. xiii, et, xv, Fa
bianus par. i cap. 199.

¶ The conclu

syon of thys fyrst boke

extente of this boke

Ere haue I poynted out
before your eyes (moste
derely beloued cōtreimē
the chast, holy, cōsecrate
& spiritual actes of your
Englysh votaryes, pzes-
tes, mōkes, & bishopes, frō the wozl
des

des begynning, to a ful cõplete thousã de yeres sens christes incarnaciõ. Not al haue I her rehersed, for ỹ were a labour wythout ende, they beyng so innumerable, but a sertẽ of thẽ for euery age, ỹ ye may by thẽ perceyue what the rest hath bene, In ỹ next parte of the boke, which shal begin at sathãs goyng forth at large, after hys .M. yeares tyeng vp. Apoc. xx. and so contynue to thys yeare of our lord a .M.D.x. vbi that ye may knowe what there hathe bene among thẽ, what occupyẽg they haue had, what masterpes they haue played, & what myracles they haue done, for that tyme & spacealio. I thinke it wil apere an other maner of thinge than that which hath gone afore. For so moch as Sathan theyr ghostly gouernour hath for that tyme wrought most strongely. Nomore wil I be ashamed to reherse theyr fylthy factes (let thẽ trust vpon it) than they haue bene to do thẽ in effect, & to set them fourth for holy, spiritual, cõsecrate, chast, honorable, & ghostly good workes, beyng abhomynable and moste stynkynge knauerpes.

the other boke.

Sathan at large

good workes

The worlde shal well knowe what Sodomytes & Deuyls they are, that haue al this tyme cõtempned christen

Sodomites.

marry

marryage instituted of God & do not yet repēt their moste dāpnable doings in that behalf, but cōtinue styl the same leading their lyues i vnspeakeable fleshlie filthinesse. Christe promised ones to al soch as they are, þ all their hidden mischeues should come to light yf they wold not at þ call of hys most holy gospel, repent. Nothyng (sayth he) is so closely hidden amonge those spiritual murtherers, but wil be clerely opened, neither yet so secretly couered but shal apere manifest & be known en to þ world. Math. x. Mar. iiii. Luce. xii. Christ suffered verie longe þ Pharysees & Byshoppes, the lewde predecessours of our proude spirytualte. But whā he ones perceyued none other in thē but cōtēpt of his verye & wilful, resistance of the holie Goste, he went fearcely vpon thē with wo vpon wo, callyng them al that nought was. As hypocrites. dissēblers. dodypolles, fooles, blynde beastes, belly goddes, scorners, false pphetes, periures, vypers serpentes, deuourers, rauenours byybers theues, tyrauntes, murtherers, and fyre braundes of hell.

Luke. xii.

Mar. iiii.

Mat. xxiii.

Loke the. xxiii. chapter of Mathew & ye shall fynde þ he pourede all thys vpon them, & doubled yt in the captyuyte of Hiernsalem, whā the great bē

geaunce

geaunce of al innocent blood light gre
uously vpon them. For in the syege of
that cytie were slayne by Vespasian & Vespasia
Titus, to the nōbre of .x. hōdred thou nuser Ti
sandes of Jues. Not only of hym that tus
tastes of that regyon ther, but from
al quarters of ỹ world about, whych
at ỹ time came thyther to they^r easter
celebracīō. Besydes these, were there
ledde fourth krō t^h ens cap^tyue. xcvii.
thousande, of whom some were solde
to the Romanes to become they^r cōti Captyues
nual seruātes and slaues, and the re
sydue geuē vnto the Lyons and wyld
beastes, that they shuld dayly deuour
them and be fed with they^r flesshe. All
thys wytnesseth Egesippus Judeus li. v
cap. xlix. De Hierosolimorum excidio. And Examples
now after his most manifest example,
christ wylleth vs also extremely to re
buke these cruel corrupters of ỹ chri-
stianite, for they^r most spightful con-
tēpt of his wholsom warnynges, the
christē magistrates hereafter, or els so
me other enemy of they^rs, folowing^r magistra
with double vēgeaunce vpon ỹ heades tes
of thē. Apo. xviii. This plage, whā it
shal fall, as it is not farre of, wylbe ỹ
most ryghteouse hād of god, vpō that
malygnaunt generacyon.

Great wōder wyl it be vnto many
(I knowe it well) to beholde they^r

Englysh Sayntes

cheke Englysh sayntes thus rebuked. And parauẽture they wil thinke, that I myght as wel speake agaynst peter and Iha, Paule and Iames, with the other Sayntes, Apostles & Martyrs of the primatyue church, as againste these vngodly hypocrytes of theyrs.

The Iutour

But I tell those men afore hand, that they ar wretched lieblynd, for wãt of spuelye knowlege in the sacred scriptures. Thei haue no true iudgemẽt in thẽ to dyscerne the fallen sterre, from the starre so fyrmelye fixed in the fyrmamẽt as neuer coude be yet frõ thẽs remoued. Neuer shal he ỳ declyneth to mens iuuencions, be alone wythe hym whych onlye foloweth the pure worde of God.

Starres

But vndoubtedly of no smal tyme, haue the fallẽ starres darkened the clere starres of heauẽ, the popes hipocrytysh sayntes, the true sayntes of Christe and perfyght chyldren of Abrahã. The cheke cause of thys hath bene the cruel contẽpt of holye wedlocke, and the braggе boastyng out of theyr vnholy chastite. Neuer sawe ye yet any holy dayes made of Adã. Seth, Enos, and Enoch for ỳ fyrst age, Nether yet of Noe, abrahã, Isaac, Iacob, Ioseph Moyses, Dauid, Zorobabel, & soche other for the other ages, I thynke it

Fallen starres

Holye dayes

Peter

Peter and Paule wyth the other apo stles, had bene knowen maried men, they had neuer had so many pertumin ges and censynges. Peter and Paule

It is only mariage that hath made mẽ secular abiectes, & vnholye, lowe lye, lewde, laye people. In spight of ỹ haue the spirituall sodomites in the le gẽdes of theyr sãctifyed sorcerers, dyf famed the Englysh posterite with tay les, as I haue shewed afore. That an Englisch mã now cãnot trauayl in an other land by way of marchandyce or any other honest occuppeng, but it is most cõtumelyously throwẽ in his te the, ỹ all Englysshe men haue tayles. That vocomely note & repoꝛt haue ỹ nacion gotts wout recouer. by these laysye & Idell lubbers the Monkes & the pꝛestes, which coude fynd no mat ters to aduasice their canonisedcains by, or theyr sayntes (as they call thẽ) but manifest lyes & knaueries. In the meane tyme haue they boasted theyr own most fylthy whores, theyr nõnes & veyle systers, for sanctyfyed byrgyr nes & ỹ pure spowses of chꝛist. Neuer was ther yet so pꝛecioust & oꝛyente a colour to hyde al theyr knauerycs, as was that costerket chastyte of theyrs That kayre face of the subtyle serpẽt, hath hytherto deceyued al the woꝛld Seculars laye Called Martsme. Tayles Whores. face of the Serpent

& wrought innumerable mysches therein. But yt chose theyr sorcerers be sayntes as they say they ar, thā may ye the deuyls of hel be Sayntes also, Let Dunstanes deuyl stand than chek

Dūstanes deuyll

kemate with Dunstane hys mastre, & be a poppysh Saynt as he is, for he neuer did a quarter of so moch mischefe as he hath done. Stād vp ye noble mē & womē in the true knowlege of your lord God, yt ye wyl herafter be noted valeaunt. Be not as your forefathers haue bene afore you, beastly ignorant in the wayes of hys truth

Folowe the Christen principles of your most worthy Josias, Kyng Henrye

kynge Henrye

yt, viii. which hath graciously begōne to smel out in that false generacion the engynes of the Deuyll. As great honour wyll it nowe be to you (yea, rather moch greater, to sle the sede of the Serpent by the word of god as euer it was to Saynt George that noble captayne, to sle the great hydre or Dragō at Silena, as Baptista Mātuanus specifyeth. I speake not this for yt I wold ye to fall vpō that sorte with materyall weapō, but wyth the myghty stronge worde of the Lorde, For as Esay, Daniel, & Paule reporteth, thei shalbe destroyed without hādes. Esa, xi, dani, viii, et, ii, thes, i, Only is

Saynt George

it gods

ſt gods true knowlege, ꝓnobleth you before him, be therfor no longar negligente. An vnrecureable dyſhonoure were it vnto you, frō hense fourth to be led blind feld of these buſhardes in the darke, The moſt of you are all redye very plentuouſlye entered (that lord be prayſed) thinke him only bleſſed which perſeuereth to ꝯ ende. Hauing the gouernaūce of Chriſtes dere heritage, draw not your lawes out of Antichriſtes rules now that ye know chriſtes wholſom doctryne. Neyther yet fetche the bread that ye ſhal feade your cōmons wyth, out of hys bawdye beggerly bowgettes, but let thē haue the pure purueaunce of god out of ꝯ vndefyled ſcripturs. Be ones ſo mercyful to that chriſtē flock, that ye clerely delyuer thē from that byle generaciō. Let thē no lōger worſhip deuyls as they haue done, in theſe dead mōkes & theues, but let thē loke freely towardes theyr eternal & ſyuynge God, both to theyr ſowles helth and yours. Amen.

what maketh nobles

Lawes

Doctryne

Deuyls

¶ Thus endeth the fyrſt part of thys worke, called. The Actes of Engliſhe votaryes. Collected by Johan Bale. Anno Dñi. 1548.

¶ The Auto

urs names both Englisch and other, out of whom this pre sent Boke is collected.

Abbas Urspergẽsis.
Achilles Pyrminius
Alphõsus de Castro.
Alphred⁹ beuerlacẽ.
Swãdus zierixensis
Antonin⁹ Florẽtius
Baptista Platina.
Baptista Mãtuan⁹
Bartholome⁹ anglus
Bedas Girouinus
Warnard⁹ lutzẽburg
Berosus Chaldeus
Biblia Sacra,
Blondus flauius,
Latus Julius,
Christian⁹ masseus
Clemẽs alexandrin⁹
Colfridus abbas
Cõradus gesnerus
Cornelius Tacitus
De vtraq; potestate,
Diodorus Siculus
Edgari Oratio,
Egesippus Judeus
Epiphani⁹ cyprius
Eusebius Cesariẽsis,
Festiuale Sacerdotũ.
Flores Historiarum
Frãciscus Lãbertus,
Freculph⁹ lexouiensis
Galfredus Monemutensis
Genadi⁹ Massiliẽsis,
Georgius Joye
Gorgius Wicelius
Gildas Britanus,
Giraldus cambrensis,
Gundo de Columna,
Guilhelm⁹ Malmelburiensis
Guilhelmus Caxton
Guilhelmus Tyndale,
Guilhelmus Turner
Harimãnus Hhedei
Hector Boethius,
Helinãdus Monachus
Henricus Huntyngtonensis.
Hermãnus Contractus
Hermãnus Torrẽtinus

Hono.

Autours names.

Honoꝛi⁹ augustudu
n.nsis,
Jacobus Uozagzo
Jacob⁹ Bergomas
Jacob⁹ zieglerus
Jodocus Badius
Joannes tapgraue
Joãnes Hardyng,
Joannes Stella
Joãnes de molinis
Joannes annius
Joãnes Nauclerus
Joannes Lydgate
Joannes Tertoꝛ
Joannes Tritemi⁹
Joãnes pomeran⁹
Joannes carion
Joannes maloꝛ
Joannes Lelandus
Jsidoꝛ⁹ hispalèsis
Legẽdariũ ecclesie
Liuij ptãdus Ciri
nensis.
Marcus Sabellicus
Marianus scotus
Martin⁹ carsulan⁹
Martin⁹ lutherus
Matue⁹ palmari⁹
Merlinus ambꝛo.
michael Ricius
Naucl:rus Joãnes,

Nennius Bꝛitannus
Odo Cluniacensis
Olberius Lãtuariẽsis
Oswald⁹ Wicouinus,
Otto phrisingensis
Paulus Oꝛosius
Paulus Æmilius
Paulus rõstantinus
Petrus Equilinus
Philipp⁹ melanchton,
Plinius secundus
Policrates Ephesius
polydoꝛus Virgilius
pomponius mela.
pꝛosper aquitannus
ptolomeus Lucensis
Ranulphus cestrensis
Raphael Volaterranus
Robertus Fabyane.
Robertus Barnes
Sigebert⁹ gẽblacensis.
Strabo cretensis
Thomas bꝛaduuardin,
Thomas Walden
Thomas Scrop,
Vincẽcius Belusecẽsis,
Utraque potestas
Uuernerus cartusiensis
Willibaldus anglus

Finis

The holy ghost shal rebuke ꝑwor-
de of synne, & of ryghtuousnes, and of
iudgement. Iohan. xvi.

Into the new Hierusalem shal en-
tre no vncleane thyng, neyther that
which worketh abhominaciō nor yet
what maketh lies. But they only whi
che ar writtē in the lābes boke of lyfe
Apoca. xxi.

The man of synne shall be opened
before the lordes commyng, euen the
son of perdycyon, which is an aduer-
sary, & is exalted aboue al that is cal-
led god, whom he shal consume wyth
the spyryte of hys mouth. ii. Thes. ii.

Imprinted at Londō in saynt Andre
wes Parysh, In the Watergrop, By
Thomas Raynalde.
M. D. XLVIII.

Cum priuilegio,

1 AP64

¶ The ſecond

part or contynuacyon of the

English votaries, comprehendynge theyr vnchaſt examples for. CC. yeares ſpace, from the yeare a thouſande from Chriſtes incarnacyon, to the reigne of kyng Johan, collected of theyr owne wrytters by Johan Bale.

¶ Beholde (thou idolatrouſe churche) I wyll gather together all thy louers, vnto whom thou haſt made thy ſelfe commen, yea, and all them whome thou fauourest, and euery one that thou hateſt, and wyll diſcouer thy ſhame before them, that they all maye ſe thy fylthynesſe.

Ezech. xvi.

Imprinted at London, for Johan Bale, in the yeare of our Lorde a M. D. & XJ. and are to be ſolde wythin Paules chapne, at the ſygne of S. John Baptiſt.

Cum priuilegio ad imprimendum ſolum.

BRITISH MUSEUM



For so much as Rome hath bene so synnefull a synke and pernicyouse puddell, as hath all the worlde infected by the sodometrouse bowe of their symulate chastyte, necessary I thynke it in thys preface of the seconde part of my Englysh votaryes, to ij. part. shewe what foundacyon it hath had in the same. Xenophon sayth in hys boke of huntyng, that Rhoma is the name of a dogge, & Johan Textor affirmeth the same both in hys Epithetes & Officines. A dogge in the scripture is iudged a beast most vyle, A dogge hys pryce beyng all one wyth the rewarde or wages of an whore for her whoredome. Thou shalt (sayth the lord to Moses) neyther brynge the hyre of an whore, nor the pryce of a dogge into the house of God in no maner of vowe, for both of them are False abhominacyon vnto the Lorde thy God, teachers Deuter. xxiij. They in the scriptures of the sacred Bible, are compared vnto dogges, whych both professe and teache the verite of God vnpurely, snarynge the symple soules wyth the vnprofytable tradycyons of men synnefull. Dogges are vngentyll barkers, cruell byters, lascyvouse lechours, gredy deuourers, and insa-

cpable rauenours, much delyghtynge in blonde. The malycyouse and couetouse Romanes, wyth those vnpure Apostles, whych they from tyme to tyme haue sent vnto thys our nacyon, hath most apertly shewed themselues to be those vyle dogges and swyne, whom Christ admonished vs to be ware of. Mathew. vij.

Romanes.

¶ In the Bible text, S. Hierome sayth, that Roma was the wyfe of Mahor Abrahams brother. Gene. xxij. Whose chyldren were afterward, obseruers of the Planetes and so became Idolaters, after the mynde of Philo and other olde wryters. Cechim the sonne of Iauan, Genesis. x. otherwyse called Italus, had a doughter named Roma, as testyfyeth Berosus the Chaldean, ffabius Victor, & Caius Sempronius, whom he constitute quene of the Aborygenes or people of an vnknowne begynnynge. Whych quene first buylded the great cytie so named, Whom after longe tracte of tyme Romulus most gorgyously fynyshed. Thys mencioneth also *Paulus Constantinus*, *Christianus Massæus*, and *Ioannes Functius* in their Chronologies, besydes that *Ioannes Annius* ded therin afore them. Now lete vs consyder how lady Lecherie the virgynall Goddesse of the Sodomptycall Papistes, hath compassed in, thys great cytie on euery syde with her fleshly fylthynesse. And fyrst let vs begynne with

Mahor.

Cechim.

Romulus.

Romu-

Romulus and Remus, the first setters vp or aduauncers therof. These .ij. bloudy bre-
therne had an whore to their mother, cal-
led Rhea Ilia, whych beynge a professed Ilia Rhea
nonne to Venus, committed whoredome
both wayes, that is to saye, both in soule
and in bodye. For vnder the vowe of chas-
tyte she serued the goddes, as the maner
was that tyme, and so dallyed besydes in
the darke, as was well perceyued by her
game.

After the myndes of Virgil, Ouide,
and such other fabulouse Poetes, these .ij.
cruell captaynes Romulus and Remus, Lupa.
receyued their first nurrysshment of a she
wolffe whom they sucked, in signifyca-
cyon of the wonderfull tyranny whych
shuld folowe in ỹ great cytie Rome, wher-
of they were the fyrst amplyfyers. Other
authours report, that they were first nour-
ced of an harlot called Lupa, not farre frō
the floude of Tyber, where as the Romish
Pope holdeth now hys palace, of whome
all brothel houses, stewes, or places where
suche fylthynesse is wrought, haue their
names, and are called to thys houre Lupa- Lupana-
naria. Romulus thus preserued by a theefe ria.
called Faustulus, nurysshed by a wolfe, and
brought vp by an whore, gyuē also of him
selfe to outragyouse lecherie, couetyse, and
ambycyon, bycame suche a traytour to his
owne stocke, as in the ende most cruelly

slewe hys naturall brother Remus, to
estáblysh hys great buylded cytie in the
wyckednesse of cursed Cain. Marke for
thys storye Titus Liuius, Plutarchus,
Bedas, and Johan Boccatius. Chloris
Chloris. otherwyse called ffloza, a most notable
harlot, obtaynynge infynyte ryches by
her execrable whoredome, made Rome
her heyer and the only inheritour of her
fylthy possessyons, execrated of God,
Deuter. xxiij. ffor the whych the Roma-
nes admytted her for a great Goddesse,
and dedycated vnto her ones in the yeare
in Aprile, certayne feastes, called Flora-
Floralia. lia sacra. Thys hath Marcus Cicero, whych
calleth her the mother of the Romanes, so
hath Aulus Gellius, and Johan Textor.

¶ Of these autorye amonge these Ro-
manes were there many, both consuls and
Spurij. senatours, whych were named by thys vn
comly worde Spurius, signifyēge a bastard,
as is to be seane in the chronycles of Euse-
bius, and Paulus Constantinus, by Spurius Ver
ginius, Spurius Tarpeius, Spurius Carbilius,
Spurius Posthumus, Spurius Seruilius, Spurius
Largus, Spurius Cassius, Spurius Nautius, Spu-
rius Medullinus, Spurius Vectius, Spurius Furi-
nus, Spurius Herminius, Spurius Paulus, Spurius
Oppius, Spurius Crassus, & a great sort more.
By thys shuld it seme that vnchast liuing
was not only vnpōnyshed: but also aduā-
ced to great honoure amōg the Romanes.

Priapus

Priapus called in the Bible, Miplezeth, Priapus iij. Reg. xv. and. ij. Paralip. xv was suche a disformed chylde of Venus, and most execrable idoll of the Canany tes, as had neuer the lyke (for in hys groues the baudes of that lande, both wrought theyr fylthynesse, and also taught the fowle feates of the same) hys storye is farre to vncomely to be rehearced. Yet was he so deifyed of the Romanes, that he both became the God of theyr gardenes, and had hys feastfull dayes euery yeare wyth solempnyte obserued, a garlande of floures sett vpon hys heade, and an he asse alwayes offered in sacrifyce to hym. *Ouidius primo libro fastorum, Textor, Althamerus, ac Cibenius.* Non other were admitted in those dayes by the hygh senate of the Romanes, neyther yet by commaundement and custome worshypped, but suche lecherouse monsters as these were, of whom they had great nombre. A God. Romysh goddes.

¶ Resort we now to the Empyre of thys Rome, after the ouerthrowe of the other three generall monarchyes of the worlde, of the Assyreanes, Perseanes, and Grekes, and se what enterraunce and progresse ladye lecherie had therin. With Cleopatra the quene of Aegipt, whych was a woman (as testifyeth *Egesyppus*) of a most corrupt lyfe, *Iulius Cæsar* ỹ first Emprour, had very longe occupyēge without Julius

all honestie. Loke Bedas *de temporum ratione*. Iacobus Bergomas, and other lyke authours. Of *Nero Domicius*, whose fleshely appetyte could̄ not with women be fully satisfyed, the doynges were to execrable to be here rehearced. As *Marcus Aurelius*, for the debylyte of nature, could̄ no longar folowe in that fylthye course of lyuynge, whych he had contynued in from hys youth, he caused his owne preuye partes to be cut awaye, and so dedicate hym selfe to Venus, takynge vpon hym from thens fourth the name and office of a woman, to proue that vncomely occupyenge in an other prodygyous kynde. *Freculphus* hath thys in the first chaptre of hys secōde Tome, so hath *Ado Viennensis* with others more. What acceptacyon and fauer thys most deuylysh example hath obtayned in our Romysh spirytualte, geldynge excepted, the sequele of thys boke shall declare. Bede also reporteth in his former treatyse, *de temporum ratione*, that Constantius the Emperour begate greate Cōstantine here in Englande, of Elene hys concubyne. Whych Constantine, as a great nombre of Romysh authours testyfyeth, was the first that buylded Christen temples at Rome, & that fournysshed the clergy there wyth such possessyons and body ease, as in processe brought them into all kyndes of wantonnesse in the flesshe.

Nero.

Aurelius.

Clergy.

Constantinus.

Tēples.

In contynuaunce of yeares, the Rompsh Emprour became the elder sonne of ỹ. sõnes. Antichrist by profession and othe, to defende the patrymony of S. Peter, as they call their theupsh possessions, and so to mayntayne them in all ydelnesse, pryde, & lecherie. The ffrenche kynge also on the other syde, became hys pongar sonne, beynge sworne alwayes at hys coronacyon, with fyre and with swerde to support the same. Of our Englysh kynges I speake not, whych neuertheless were hys adoptyue chyldren from the dayes of kynge Alpheede ỹ great, to the myddle age of kyng Henry the. viii. The Emprour after that, was appoynted by office to holde the Popes styroppe whyls he leaped on hys mule, and the ffrenche kyng to holde hys brydell and to wayte vpon hys Jenet of Spayne. Ex Christophoro Marcello in ritibus Romanæ Ecclesiæ. Tedyouse were it to declare here the whole circumstaunce, how lecherie reigned in this seconde sonne also. As how Childericus the ffrenche kyng, beyng expulsed for hys vnsaeyable aduoutrye, begate Clodoueus of an whore whych was an other mannys wyfe, of whom descended (as they report) all their Christened kynges. Loke Gaguinus, Iohan Liectenberger, and Franciscus Bonadus in Anacephaleosi. Angilsus the sonne of Arnolde bysshopp of Metis, vsurpynge the hygh ste-

Emperour.

ffrench kynge.

Childericus

Angilsus

warᵈshyp of ffraunce, at lapser made the kynge to go pyke a falett, & defeated hym of hys crowne by helpe of the prestes, as wytnesseth Abbas Urspergensis, *Tritemius in compendio*, and Ioannes Nauclerus. The kynges by that meanes (sayth Otho Phrisingensis) became very idpotes, Pipinus of a bastarde stocke in Alpaida the harlot, admytted by Pope Zachary to ỹ crowne, as testyfyeth *Robertus Goulet in compendio sex ætatum mundi.*

Pipinus.

¶ Necessary is it, that sumwhat be sayd here of their chast relygyon also. In Rome were and are yet certen temples, into whō neyther honest matrone nor yet chast vyrgyne were suffered to entre, what was permytted to commen whores, oppressers of the people, and Sodomytysh prestes in that behalfe, I thynke all the worlde knoweth at thys daye. Thys madde superstycyon (sayth *Iacobus Zieglerus in sua Syria*) had her fyrst originall in the mounte of Olympus within the yle of Cypres, wher as a solempne temple was dedycate to Venus, into whom no woman was permitted to entre, and passed from thens to the Romanes, beynge there admytted for a most hygh relygyon. Neuertheles the commen whores had there allowed them for theyr lascyuyouse occupyenge, most fayre mansyons in a strete called Suburra, (as both *Martialis* and *Pamphilus*

Tẽples.

Olympus.

Whores

philus hath vttered. Neyther hath any
mannys doctryne, sens the worldes be-
gynnynge, bene more hyghly accepted of
the Romanes and theyr clergye, than the
crafty and darke learnynge of lawdy A-
ristotle, whych not only beside hys Aristotle
Sodometry kept a most spithy whore,
called Hermia, but also after her deathe,
ded sacrifyce vnto her as to a great God-
des, and made hymnes in her prayse.
Thys sheweth Eugene and Johan Tex-
torin hys ofspcynes. Both Simon Ma- Simon
gus and hys whore Selenes, whych at Magus
Tyrus a cytie of Phœnices had mayn-
tayned the brothell howse or stues, were
admytted of the Romanes for their ere-
crable sorcerys, to be worshypped for
Goddes wyth pearely sacrifyces. Loke
Justinus, Irenæus, and *Eusebius Cæsarien-
sis*, all auncyent writers.

¶ In Englande here sumtyme, myght no
byshop ryde, but vpon a mare, as testify-
eth *Beda li. ij. ca. xiij. Cestriensis, li. v. ca. xv.* & Bishop-
Robbert ffabiane, Pa. v. ca. cxxx. Which pes.
holy obseruacyon they had from Rome,
& it is not without mystery of theyr bug-
gerly beastlynesse. The great aduou-
terer Pope Sergius, after certen re- Sergius
uelacyons and myracles of the deuyll,
broughte fourth a great chyste full of
dead mennys bones, and caused the peo-
ple both to kysse them and to worshypp
them

them in the heade church of Rome, to dou-
ble the whoredome there. Thys wytnes-
seth first Bedas *de temporum ratione*, and
than both Platina and Petrus Equilinus.
All these vncomely hystories consydered,
Rome. Rome with her vnchast vowes and vota-
ryes, is that blasphemouse Babylon, Apo
cal. xvij. & that Sodome and Aegypt, Apo.
xi. whom all the scriptures detesteth.
Her cytezens are they, whom God hath
gyuen vp into most prodygyouse lustes of
vnclennesse, for changynge hys truthe to
a lye. ffor they vndre the professyon of cha-
styte, leavyng the naturall vse of women
(sayth S. Paule) haue brent in their owne
Sodo- lustes one to an other, that man wyth mã,
mytes. that is to saye, monke wyth monke, nonne
with nonne, frere with frere, & prest with
prest, wrought fylthynesse. Roma. i. besy-
des that they ded with bopes bitches and
apes with other beastes, yea, the holyest fa
thers of thẽ. If ye spell Roma backwarde,
Roma. ye shall fynde it loue in thys prodygyouse
kynde, for it is prepostерus *amor*, a lone out
of order or a lone agaynst kynde. I shame
nomore to tell thys to the Popes remnasit
here in England, than they shame to blas-
Papis- pheme marryage whych is Gods holy in-
tes. stytucyon, and to playe stylle the whorema
sters & Sodomytes in euery corner. The
eternall God ones clerely delyuer thys
Christẽ lande frõ that monstruouse genera
cyon. Amen.

Johan

Johan Bale

to the Reader.



I wyll be thought of many (moſt gentyll reader) that I haue not herin done wele, in bryngynge ſo many fylthy examples of the Popes vnchaſt maſmõgers to lyght, whych ought rather to haue bene buryed in oblyuyon. I wyſhe theſe to conſyder whoſe vyces the ſcripture hydeth, and whoſe it detecteth to rebuke and ſhame. The ſame God whych couered the nakednesſe of Adam and Eue with ſkynnes after their fall, Gene. iij. The ſame God hath dyſcouered the ſhame of Babylon (whych now is the Rompſh churche) and ſhewed fourth her vncomely preuptees, accordynge to promyſe, Eſay. xlvij. Beholde (ſayth the lorde of hoſtes) I wyll bryng thyne owne wapes vpon thyne heade, Ezech. xvi. I wyll vpon the, thou bewtyfull harlot and mailtres of witchcraft (ſayth God) and wyll pull thy clothes ouer thy heade, that I maye ſhewe thy nakednesſe amonge the Heythen, and thy ſhame amonge the kyngedomes. I wyll caſte durte vpon the, to make the be

Examples.

Adam.

Holy churche.

abhorred

abhorred and a gaspnge stocke, Nahum iij for he that commptteth aduoutry, getteth hym selfe shame and dyshonour, such as neuer shall be put out of memory. Prouer. vi. Partly haue these with a great sort more of the scriptures, prouoked me to fynysh thys worke, partly the incessaunt calynge on of a great nombre of men both worshyppfull, godly, and learned, whych with Dauid, Psal. Cxxviij. do perfyghtly, and throughly hate these baudy brothels, contempners of marriage, and vtter enempes of God. I haue oft tolde them (I hope, in the zele of God) that I wolde as lytle abashe to shewe their fylthy actes, by the wytnesse of their owne legendes & Chronycles, as they haue abashed to do them. I haue tarryed these foure yeares, sens I wrote the fyrst part of thys worke, to beholde their repentaunce for this kynd of wyckednesse, and I fynde them now more wyllfull and peruersed in their deuylysh opynyon than afore. Therfore wyll I now ernestly detect the Sodometrouse actes of their holy Romysh chastyte. The admonyshementes of S. Paule, to their forefathers the Romanes, of their hypocresy, lyes, falsehede, vnclennesse, poolaptes, try, prodygyous lustes, dekynges of bodye, chaungynge of the naturall vse into an vse agaynst nature, and other vnspeakable beastlynesse, Roma. i. haue they not

The author.

tarryed.

Ghostly fruptes.

regarded

regarded, but haue wrought those most execrable mischeues, and worke them styl in effect without repentaunce. Therfore wyll I declare them in effect to cause gods people (as necessary it is) effectually to abhorre them. Iudge me not herein to gyue a doctryne of hyre, but rather an earnest doctryne to the contrary, in contẽpt of such abhominacions as that college of the deuyll hath offered to the worlde for precyouse fruttes of spirytuall holynesse.

Vale.

Doctryne.

¶ The shame of Aegipt shall be discouered. They that dwell in the yles, shall se euen the same daye. Esay. xx.

The

Ad illustrissimum Anglorum regem Edwa
dum sextum, Ioannes Balæus.



Of olde hystorpes we haue it, not onlpe to
conspdze what thynges hath happened
vnto vs afoze, but also to be ware in tyme
to come, that we mape make the kyng-
dome quyet and peaceable
fo: all men.
Hester, xvi.

¶ The second

part or contynuacyon of the English votaries, comprehendynge theyr vnchast examples for. CC. yeares space, from the yeare a thousande from Christes incarnacyon, to the reigne of kyng Johan, collected of theyr owne wrytyngs by Johan Bale.

¶ The fyrste leader of our votaries.



IN the. xx. chaptre of S. Johans reuelacyon, is it sayd, that whan the thousand yeares are ones expyred, Sathā shall be losed out of hys preson, and shal go out at large to decepue the people, whych are in the. iiij. quarters of ye earthe, Gog and Magog. By Syluester the secōd of that name, sumtyme a monke of ffloraake, whych by hys Necromancy obtayned the Papacy of Rome, or generall vycarshypp of the deuyll, in thys full thousande yeare from Christes incarnacyon, was that commen aduersary set at large, to wurke hys vnspeakable mysches by

Sathan. 1000.

Sylueſter. ij.

the lecherouse locustes of the pytt bottomlesse, the bysshoppes, monkes, and prestes. *Benno Cardinalis in uita Hildebrandi.*

Darkenesse.

Thys Sylvester and his successours were those Angels of darkenesse, whyche toke from hym the chayne, wherwith Christ had tyed hym up, for that thousand yeares space, whych was the true ministracyon of hys myghty worde, & so sent hym forth abrode by most deuylysh doctrynes, in hypocresy to mayntayne all kyndes of ydolatry and fleshely sylthouse syuynge. ffor the more lucky spede of thys newe enterpryse, thys Sylvester relygyously gelded hym selfe, as Saturnus ded hys father, as the olde poetes fayne, and as was also seane by the wanton examples of Nero, Aurelius and Palumbus the prest, dedycatyng hys stones in a foule sacrysyce to Sathan, that the pretensed chastyte of hys vnchast clergye, myght therby haue the more prosperouse successe. Thys stone offeryng of Sylvester, founde Registred in an olde written Chronycle at Calys. xxviij. yeares a go, *Martinus Carsulanus, Vincentius, Vuernerus*, and *Albertus Crantz*, agreyng sumwhat to ỹ same. In the same thousande yeare from Christes incarnacyō/ a most terryble earthquake befell, & a most horryble comete or blasyng sterre was sene in ỹ skye. the. viij. daye of Decēb. as testyfyeth *Christianus Massæus, Vincentius*, & *Antoninus*.

Saturnus.

Chastite

1000.

The

☞ The former hystorpes declared.

FOr a further manyfestacyon of the matters alleged, concernynge Saturnus, Nero, Aurelius, & Palumbus, ye shall fyrst vnderstãde, that *Saturnus* Saturnus.
begynge the sonne of *Cælum* and *Vesta*, with a sychle cut of the preupe partes of hys father, and threwe them into the sea. Wherof with the froth of that ragynge gulfe, the fabulouse Poetes reporteth Venus to be engendered, whych was the fyrst mother of the pagane prestes chastyte, and Vesta Vesta.
the begynnar of their nonnes, of her called Vestalles. Thys writeth *Marcus Cicero in libro vj. de natura deorum*, *Macrobius in saturnalibus*, & *Sebastianus Murrho in commentarijs Mantuani*, So was *Nero*, and after hym *Aurelius* gyuen to lasciuiousnesse, Aurelius.
that the one gelded male chyldren to vse them in stede of women, and the other whan hys lustes were past, gelded hym selfe into a preposterouse offyce of Venery. *Ioannes huttichius in uitis Cæsarum*. *Palumbus* was a prest of Rome, in the arte of Necromancye most depely learned. Thys chaplayne of the deuyll, was a generall prouyder for the ryled fathers there, that their fleshly heates myght be quenched in the darke, by other mennys wyues and doughters, without blemysh of theyr virgynall bowe. Whan thys prest shuld

An offe-rynge.

dye, he slytt of hys genytalles, and threw them to the deuyll, as a rewarde for al hys labours taken in that conuersaunce, as wyll hereafter apere more at large. *Ex Guilhelmo Malmesburiensi, Ranulpho Cestrensi, Matthæo VVestmonasteriensi, Vincentio, & VVernero.*

☞ The study and succession of Prelates.

Sp'uestre. Apo. xx.

BEnno the Cardynall sayth, in the lyfe of Pope Hyldebrande, that hys most deuylysh Spluestre, after the full accomplyshement of hys mylleuary of yeares, ryssynge out of the depe pyt of Gods permyssyon, ded many tymes to hys dyshonourynge, make sacrifyce to ỹ deuyl, obtaynynge therby an ende sumwhat lyke hys deseruynge. Yet left he dyscyples many behynde hym, whom he had dylygently taught in the most deuylysh art of Necromancy, to holde the Romysh churche in that scole, and to prosper the kyngdome of Sathan in hys goynge forth at large, most specyally. ij. *Theophylactus & Laurentius*, whych poysoned all the worlde with that myschefe. After the death of this Spluestre, contynuall stryfe was amonge hys dyscyples, who should obtayne the Papacy. But he that had Theophylactus and Laurentius on hys syde, he went awaye with the garlande most commenly, and sate in that seate of Pestylence, tyll a poy-

Dyscyples.

son

son were prouyded to fatche hym awaye, if he wrought not to their commodyte. Thus folowed in that race, Johan ỹ. xviii whych within fyue monthes was poyse- ffathers ned, than Johan the xix. that tasted of the same ere the peare came out, than Sergius the. iiii, than Benedict the. viii. and Johan the. xx. whych both were vncles to Theophylactus. After that folowed the seyd Theophylactus, called Benedict the ix. whych after. xv. peares solde the Papacy to Johan Gracyan hys sorcerouse compa- Sorce- nyon for a great summe of monepe, & was rers. in the ende strangeled of the deuyll, as he was doynge his feates in a forest. The rest of thys table wyll I shewe in Gyldebrãde, whych was of them in that art, a most dylygent dyscypple. *Martinus Carsulanus* and *Baptista Platina in uitis pontificum*, doth Two playnely report, that Otho the thyrde Em- prynces. prour and Robert the ffrenche kyng, were Sylvesters dyscyples in the scyence of art Magyck, and ded theyr true seruyce in the kyngdome of Antichryst, becommynge his two sonnes in theyr posteritees.

¶ The sorcerouse procedynges of Sylvester.

NEcessary do I thynke it, not to leaue thys sorcerouse Sylvester thus, but further to declare hys vngodly begynnynges and procedynges. Wyllyam of Malmesbury, Vincentius,

Ranulphus & Rogerius Cestrenses, & Mathew of Westminster reporteth in their famouse writynges, that he was a ffrenche man borne, called Gerebertus firste of all, and also that he was a professed monke of ffloraake not farre from Orleaunce, where as he talked the firste principles of Necromancy. ffrō thens he went to Hispalis in Spayne, and so longe remayned ther with a Saracene most expert in that arte, tyll he had coppyed out and stollen all hys bookes, by helpe of hys doughter with whom he had bene familyar, specyally one booke whyche was to hymselfe moste secrete. To prospere in thys pelfe, chefely to escape the mortall daunger of thys Saracene, tyll he were on the other syde of the sea, he gaue hymselfe wholly to the deuyll, promysynge to be hys perpetuall seruaunt. Many bysshoppes he had in thys arte, as is sayd afore, Chefely Constantyne the Abbot of Saint Maximyne by Orleaunce, Lotharius the archebyshop of Senona, Adelbolde the byshopp of Wirtzenburg, Otho the Emprours sonne, and Robert the sonne of Hugh Capet the ffrenche kynge. By thys Robert was he firste made archebyshopp of Remis in ffraunce, than by Otho archebyshopp of Rauenna in Italy, and last of all the great byshopp of Rome by the deuyls prouysyon. Accordynge to thys olde

Necromancy.

Oblacyon.

Bysshoppes.

verse

verse. *Scandit ad R. Gerebertus ab R. post Papa uigens R.* He clymed from R to R tyll he thryftely came to R. That is to saye, from Remis to Rauenna, and from Rauenna to Rome. He set vp a brasen heade, of whome he alwayes receyued answers, as that he shulde be Pope, and that he shulde not dye tyll he sange Masse at Hierusalem. Promoncyous.

☞ The Popes electyon from hens fourth.

IMmediatly after thys solucyon or settynge at large of Sathan, many wonderfull thynges folowed to the perfourmaunce of hys wycked kyngedome in the Romysh Papacy. ffirst the electyon of their monstruouse Pope, the next peare after was taken clerely from the commen people by the clergye, and gyuen to hys owne famylyars, which anon after were called the college of calkers, Cardynalles I shuld saye, with these.ij. crafty clauses. *Docendus est populus, non sequendus.* The people is to be taught of vs, but not folowed. *Maior est dignitas legis quæ regit spiritu sancto, quam legis sæcularis.* Moze worthy is that lawe whych gouerneth by the holy Ghost, than the lawe secular, or the lawe whereby the multitude is gouerned. By this they iudged God to be the auctor of their deuylysh decrees, and Papacy 1001. Joānes Baconthorpe. Decrees

and the cpuple lawes of prynces a thynge of nought. Loke Johan Baconthorpe in *prologo quarti sententiarum. quæst. x.* Not
Emprze 1002. longe after thys was the emprze of Rome, in therr hygh displeasure, translated from their olde frendes the ffrench men to the sturdy Germanes, as afore from the Grekes to the ffrench men, as they founde the not fytt for their turne. And this was their
Germanes. polycy. They percepued the Germanes to be the strongar people, and at that daye therr hygh frendes by the mõkes conueyaunces, and therfore most fytt to defende their fleshely lybertees. *Anonymus quidam de nobilitatis origine cap. xi.* Thus became the ffrenche kynge Antichristes pongar
Pongar sonne. sonne, whych afore tyme had bene hys whole ryght hande in Pippne & in Charles the great. *Ringmannus Philesius in descriptione Europæ, cap. ix.*

☞ The electours and confyrmacyon of the Emprour.

Elec-
tours. 1002. IN the seconde yeare after a thousande from Christes incarnacyon, the electours of the Emprour were appoynted. vij. for that great Antichristes commodyte, hys confirmacyon, othe, and coronacyon alwayes reserued to his owne, precyouse fatherhede. Of these. vij. electours, thre were archebyshoppes, thre wer temporall prynces, & the last was a kynge. The archebyshop of Maygunce ouer all

Germa-

Germany, the archebyshop of Trpere o- Chaun-
ner all ffraunce, and the archbyshop of cellers.
Colepne ouer all Italy, were constytuted
hygh chauncellers of the Empyre, as
watchemen to take hede, least any thynge
shuld in those quarters passe to the holy fa
thers dyshonour. The marques of Bran-
benburg was ordayned chamberlayne, the
duke of Saxon, the swerde bearer, and the Princes
Palatyne of Rhene the chefe seruytour at
the Emperours electyon, with cuppe, kepe,
and swerde afterwarde to dyspatche hym
(as hath bene seane) if he were not to holy
church profytable. The kynge of Beme
bepnge butler, cometh in last of all as an
arbiter or vmpere, if they can not agre to
their spirituall behoue. After that, foure du Pyllars
kes, four marquesses, four landgraues,
four burgraues, four earles, four barons,
four fre lordes, foure knyghtes, four cy-
ties, four borowes, and four carles were
appoynted as stronge mynghty buttrasses
to assist this newe ordynaunce. *Martinus Carsulanus in chronico, Ringmannus Philesius in præfato opere, & Rodolphus Gualtherus in Homilia ij. de antichristo.* By thys occasyon
(sayth Wyllyam Caxton in hys Englysh The
Cronicle, Par. vi.) the Egle lost many fe- Egle.
thers, and in the ende shall be left all na-
ked.

☞ Masse, Purgatory,
and muspche.

About

ABout thys tyme (sayth Johan Wycleue) beganne the heresy of the consecrate host, or brede God of the Papistes, wherby they sought the vtter destruccyon of faythe, by settynge vp of a moste pareloyse ydoll of their owne makinge, in ỹ place of Jesus Christ our sauer and redemer. Whych heresy anon after *Berengarius Turonensis* by the word of God moste strongely wythstode, so ded one Bruno the bysshop of Angew, and *VValeranus* the bysshop of Medburg, which were men of moste excellent lyfe and learnyng, as their very enemyes witnesseth, *Hildebertus Cenomanensis*, *Thomas VValden*, and *Ioannes Tritemius*. Odilo the abbot of Cluniake, practysed about the same very tyme, by helpe of ỹ. moste crafty knaues an anker and a pylgrym, to delyuer sowles by Masses and dirpges, from the terrible tormentes of a flamynge purgatory, whom they had conceyued by S. Gregories dyaloges and by the boylynge mounte of Ethna in the lande of Cycyle. Thys Odilo procured of Pope Johan the xix. the commemoracyon of sowles to be celebrated in the church, the next daye after the feast of all sayntes. *Ranulphus Cestrensis*, *li. vi. ca. xv.* & *Petrus Equilinus*. *Osbernus* a monke of Canterbury, whych had bene familyar with Dunstane, practysed newe poyntes of musyck, and hys example in

An ydol

Odilo abbas. 1010.

Purgatory.

Osbernus 1010.

Italy

Italy folowed Guido Aretinus, to make the veneracyon of dooles more pleasaunte. *Guilhelmus Malmesbrienſis, Vincentius, & Tritemus.* Thus begaane the hypocresye of Ketherouse monkes and prestes, to abuse the symplycyte of the ignoraunt people, and strongely to confounde theyr Chasten beleue by tryfelynge superstycyons and ceremonyes. Anone after ded they adde the crafty inuencyons of profane phyloſophers, that they myght the more wyttely decepue the playne sort, and the more craftely depraue the holy scriptures. Hypocresy. Phyloſophy.

☞ A preest and hys louely doughter.

All thynges in the Papacy and empyre to their carnall commodyte thus dyſpoſed, the Romyſh clergy ſatled themſelues all the worlde ouer, in ỹ abundaunt pleaſurs of Sodome, whych were (as the prophete rehearceth) pryde, plenty of feadynge, ſolacyouſe paſtymes, ydelneſſe, and crueltie. Ezech. xvi. Cpuen were they to laſcyuyouſe luſtes and moſt prodygyouſe occuppenges in the fleſhe, burnynge in aduoutry (for contempt of marryage) as it were an ouen that the baker heateth. Oſee. vij. Marke our Englyſhe hyſtoryes in confyrmacyon of the ſame. ffor aboute thys tyme (Johan Capgraue ſayth, *in catalogo ſanctorũ Angliæ*) a deuoute Sodome

A preſt 1010. deuoute holy preſt (an vdell kneane yow wyll ſaye) went fourth euery morninge into hys churche yearde, and hallowed the graues there, with the. vij. Pſalmes & the Letany for all Chriſten ſowles. On a tyme thys preſt foundea mayde chylde at the croſſe there, all wrapped and ſwadled in cloutes, for whome he not only prouyded a nurſe, but alſo brought her vp in nourtour and learnynge, takynge her euer after for hys doughter, as (I doubt it not) but he had iuſt cauſe. As thys wēche ones grewe to conuenyent age, her bewtie ſo tāgled his fleſhely harte, that he vnſatyably brent in her concupiſcens. And as he on a daye had cowched her naked in his bedde, anon he remembred his chaſt vowe (they ſaye) and ſo turned hys face to the doore, diſmembrynge hymſelfe with a ſharpe cuttle in her preſence. And ſo throwynge fourth that trayne whych tempted him (if the legende be true) at the laſt he made her an holy vowesſe & heyled nonne to ſerue the ſpiritualte. Thys acte of preſtiſh maydenhede, was diſcloſed firſt in Irelande by a parlement of deuyls, within the garden of an olde father Hermyte, not farre from S. Partrykes purgatory, where as they ſhewed themſelues ſore greued with this preſt, for redemynge ſowles by latyne Pſalmes, out of their darke dominiō, Loke Johan Langraue *poſt uitam Vulſini epiſcopi.*

A wēche

Deuyls

Other hystoryes more of this age.

Wilfhilda was a pounge wenche, whom kynge Edgare ones chaced, in the waye of lecherie, from Wynchester to Warwell, and from Warwell to Wylton. And as she by the secrete counsell of monkes, was become a professed nonne, he gaue her the nonnery of Barkynge, addynge therunto the reuenewes of .xxuij. vyllages, gorgyously to mayntayne both her and her systers to the relygyouse occuppenge of bysshoppes and of monkes. ffor whan Ethelwolde bysshopp of Wynchester came thyder on visytacyon, her loue was so plentyouse and myghty towardes hym, that there was no good chere to seke. Though the tappe were all dape sterynge (the storye sayth) yet was there o vrynke wantynge at vyght, and all by myracle of the seyd Wilfhilda. Neuertheless at the last, by specyall helpe of Altrude the quene, the prestes with theyr wyues obtayned Barkynge, the monkes beyled spowses remoued from thens to Horton, for more than. xx. yeares space. *Guilhelmus Malmesburiensis, & Ioannes Capgraue.* A lyke example to this latter acte, shewed Ethelgarus the archebysshop of Canterbury after the death of Dunstane, whych more than. xx. yeares afore, droue the monkes out of Canterbury, & brought in the

Wilfhilda.

Barkinge.

Good chere.

Ethelgarus.

in the prestes with their wyues. But he was shortly dyspatched for hys labour, not contynuynge in that rowme a yeare.

Siricius 990. And Siricius a monke succedynge in that office, restored agayne the hypocryticall mõkes in the yeare of our lord. DCCCC and.xc. the prestes wyth vyolence expelled. *Anonymus quidam in historiarum rhapsodijs.* Many such turmoylynges had England in those dayes by Sathans procurement, to make that Romysh spirytualte a very Sodome and stynkynge lakes of helle.

☞ Deuyls buffetynge and temptynge of monkes.

Elphegus 1010. IN the cytie of Bathe, Elphegus buylded a great monastery of monkes, whych in processe fell to so corrupt kyndes of lyuynge, that one of them whych had bene a ryuge leader in theyr nyght potacyous and lecherouse watchynges, sodenly fell madde and dyed. The abbot at mydnyght hearynge a noyse, looked out at the wyndowe, and behelde. ij. deuyls lashynge vpon ỹ monkes carkeys. And as that wretche (saith the storye) made clayme to the suffrages of the masse, they gaue hym thys answere. Thou obeydest not God, therefore we wyll not obeye the. *Guilhelmus Malmesburiensis, li. ij. de pontificibus, & Ranulphus Cestrensis, li. vi ca. xvi. Rogerus Cestrensis, li. vi. ca. xxiij.* By thys

Their power.

ye maye

ye maye se that the deuyls power is greater than is the power of the popes masse, or pet of a monkes cowle. Pet fynde we it wryten, that in an other monastery, a monke shewed vnto hys abbot, how grieuously he was in hys flesshe tormented, by the fiery concupiscence therof. Anon he gaue hym hys owne coate to do on, and with that hys lust so abated, that euer after he was founde chast, the deuyll makynge great lamentacyon for it. *Vincentius in speculo, & Antoninus in secundo historiarum tomo.* Thys story confoundeth the other, a monkes cowle so terryfyenge the deuyll, and asswagynge the heates of the flesshe. A wonderfull thynge was it, that so muche verty could not be founde in wholsom marryage, beynge Gods necessary institucyon, as in the superstycyous coate of a bawdy brothell mōke. God of a likelyhode was not wyse ynough in hys first prouysyons, that he so negligently forgate these monkysh remedyes agaynst those heates in the flesshe. O hypocryte knaues and Sodomytes.

Acowle.

The verytue.

Hypocrytes.

☞ Saint Jues water, and Saint Walstanes myracles.

SAint Jues water was in those dayes, about the yeare of our lorde

a M. and .xij. very wholsom for the femynyne gender. For a certen woman complayned her vnto the prior of Ramsey in in confession, that a lecherouse spryte had many nyghtes occupyed with her in the lykenesse of an hare. I praye God it were not some hongry sorcerer of that abbey. And he gaue her cõsel deuoutly to drinke of that water, whych was vnto her euer after (the storye sayth) as a water welle agaynst all hys busye assaultes. If ye searche Johan Capgraue *in vita Iuonis episcopi* ye shall fynde it a matter more vncomely, than maye wyth honestye be expressed.

The water.

S. Walstane.

Saynt Walstane of Bawburgh .iij. myles from Norwych, was neyther monke nor preest, yet vowed he (they saye) to lyue chast without a wyfe, and performed that promyse by fastynge of the frydaye and good sayntes vygyls, without any other grace or gyft gyuen of god. He dyed in the yeare of our lord a M. and xvi. in the thyrde calendes of June, and became after the maner of Priapus. the God of their feldes in Northfolke and gyde of their haruestes, al mowers and sythe followers sekynge hym ones in ỹ yeare. Loke his legende in ỹ Cataloge of Johan Capgraue, prouyncyall of the Augustyne fryres, and ye shal finde there, that both men and beastes whych had lost their preuy partes, had newe members agayne restored to them by thys

1016.

Capgraue.

mẽbers.

Walstane,

Wallfane. Marke thys kynde of myracles for your learnynge, I thynke ye haue seldome redde the lyke.

☞ A blasynge starre, *Canutus* and *Fulbertus*.

IN the yeare of our lord a M. & xbij apared in the skye by the space of iiij monthes, a moste wonderfull blasyng starre, in maner of a great burnynge beame, as theweth *Sigebertus* and *Sabellicus* Many haue iudged thys, to be the same starre, whych fell from heauen lyke a flamynge cruchet, Apoca. viij. for the alteracyon of doctrine and of conuersacyon, whych in those dayes chaunced in the vnyuersall churche, and specyally here in Englande. ffor Canutus a Dane, beynge the same yeare constytute kynge of England, folowed much the superstycyous counsell of Achelnotus than archebyshopp of Canterbury, as wytnesseth *Polydorus*, ffabyane and Caxton. He buylded the abbeyes of S. Benettes in Northfolke and S. Edmonds Bury in Southfolke, he translated the stynkynge bones of Elphegus from London to Canterbury, and prouoked the people to worshypp them. He went vndyscretly on pylgrymage to Rome, and there founded an hospytall for Englysh pylgrymes. He gaue the Pope moste precyouse gystes, and burdened hys lande with an yearely Rome tribute, called ỹ Rome shott. He thrymed shott.

1017.

A starre.

Canutus.

Abbeyes

the body of Berinus, and gaue both landes & ornamentes to the cathedrall church of Wynchestre. *Anonymus quidam*, *Alphredus Beuerlacensis*, & *Ricardus Diuisiensis*.

Bastardes. Yea, by the sorceroufe inchauntmentes of that lechour Achelnotus, he feared dead men, he iudged monkes bastardes to be hys owne chyldren, he crowned an doll with the crowne of thys realme, and beleued that Harp Chaules mother nurryshed *Fulbertus* the byshopp of Carnote in ffraunce, with the mylke of her brestes in hys kychenesse. *Radulphus Niger*, *Guilhelmus Malmesburiensis*, *VVernerus* & *Vincentius*. Se here what power the deuyll had in thys kyngdome of darkenesse. The prelates were able in those dayes, to make the great peynces of the worlde to beleue, that our lady gaue sucke to an olde byshopp a thousand yeares almost after her death. Marke thys poynt for your learnynge.

Fulbertus

Greue sucke.

☞ The cõuenaunce of prelates in this age.

Achurch

BVt ye muste consyder that at Carnotus was a churche of our ladye in buyldynge, whych coulde not wele be fynyshed without such clarkely cõuenaunces. And by thys meanes became Canutus a great benefactour therunto: The prelates, as byshoppes, abbotes, and prestes (for their cõmodyte, ye must wele knowe) were so good to this Danysh bsur

per

per(ꝑ cronycle sapth) ꝑ they in recepuyng hym for their kynge at Southampton, vt- ¶ trap-
terly renoũced ꝑ othe, ꝑ succesſpõ of their tours.
naturall Englysh kynge Etheldrede, caus-
singe ꝑ nobylyte to cõsent to ꝑ same. Yea,
& to bryng ꝑ spyghtful enterpryse of theirs
to full effect, they hyred a cruell traytour,
called Edricus, to slee kynge Edmonde
Ironsyde hys naturall heyre, and caused ꝑ
sayd Canutus to sende his. ij. sonnes Ed- ¶ cap-
monde and Edwarde into Denmarke to tyues.
be slayne, to extyngupsh that succesſyon or
dyscent of Englysh bloude, & so to ouer-
throwe ꝑ maiestie of thys nacyon for their
pryuate commodyte. *Alphredus Beuerlacen sis, Ranulphus, Rogerus, Treuisa, Ioannes Cap graue, Polydorus, at⁊ alij historiographi.* By
meanes of thys Achelnotus also, an hun-
dred talentes of syluer, and one talent of ffor Ido
golde were gyuen at Papia in Italy, for latry.
the wythered arme of S. Augustyne, ther-
with to augment the ydolatry here in En-
glande. *Guilhelmus Malmesburiensis, li. ij. de regibus.* And as concernynge Burye ab-
beye afore mencyoned. It was first a col- Bury
lege of prestes, founded by kynge Ethel- abbey.
stane in the yeare of our lorde. DCCCC. 925.
xxv. and nowe at the sute of Aylwyne
byshopp of Helmam in Southfolke, it
was changed by kynge Canutus, to a mo
nasterye of Benettes monkes, in the

1021. peare of our lorde a M. and xxi. ỹ preſtes with their wyues and chyldren diſcharged. *Chronicon Burienſe, ac Ioannes Lelandus in commentario cygneæ cantionis.*

☞ The Emprour marped Canutus doughter.

1036. IN the peare of our lord a M. and xxxvi. Henry the ſecond Emprour of that name, marryed Gunnylde the doughter of the aforeſeyd Canutus ỹ kynge of Englande. Thys Henry had a ſyſtre, whych was a profeſſed nonne. So intyrly he loued thys ſyſtre of hys, that oft tymes he wolde haue her to lye within hys palace, yerp nygh to hys owne preuye chãbre. In a wynter nyght a ſowle chaplayne of ỹ courtelaye with her, which had bene dyuerſe tymes complayned of afore. In the mornynge, leaſt hys fotynge ſhuld be ſeane in the ſnowe newly fallen that nyght, ſhe toke hym vp in her necke, and carryed hym out of the courte towardes hys chambre. The Emprour chaunced to ryſe at that houre, as hys cuſtome was, to make water, and ſe the pageaunt. Anon after fell a byſhoprych whych the preſt gaped for, and the gouernaunce of a nonnye whych the nonne deſyred. Wherupon the Emprour called them vnto hym, the one after the other. Take that beneſyce to you, (ſayth he to the prieſt) but ſaddle nomore the nonne. And you the abbeye (ſayth he to hys

A chaplayne.

Conueyaunce.

Promocyons.

hys systre) and horse nomore the preest.
Guilhelmus Malmesburiensis, li. v. de regibus, Ranulphus, li. vi. ca. xxi. Polychronici. & Vincentius, li. xxv. ca. xviii. Speculi historialis.
Here were a couple of no badde gouernours in that spirytualte, but al was chast relygyon, so longe as marryage was absent. Thus coulde the worldely rulers thā laugh vpon wyckednesse, and suffre vertu and ryghteousnesse to dwell vndre contempt wyth Christ. All holy

☞ Two dyuerse examples for that age.

Another nonne was ther, at the same verytyme, whom a certen ryche mā toke out of the monastery and marryed, not farre from the seyd Emprour, bycause she complayned her that she could not lyue chast. The bysshopp of the dyocese haupnge knowledge therof, by thys Emprours assystence, dyssolued that marryage, and sent her agayne to the clopstre. Afterwarde thys man, whan he se hys tyme, toke her out agayne, and kept her in howse with hym. In the ende they were both excommunycated of the bysshop, and could neuer obtayne their absolucyon. A nonne As a wyfe.
Antedicti autores cum Ioanne Treuisa. This Emprour had also in hys chapell a syngynge mā, a preest, whych had both a good voyce and was wele learned, but inordynatly he loued a certen whore not farre of, A preest.

whych was not vnknowne vnto him. On a daye to proue a maistry, the Emprour cõmaunded hym to saye masse before hym, whych he vtterly refused to do, for so muche as he had lyen with that whore the nyght afore. If thou saye no masse (sayth the Emprour) I banysh the both ỹ courte and contrey. I am wele contented, sayth the preest, and so by and by with hys stuffe departed. The Emprour with that, called the preest agayne, and much commendynge hys constauncy, rewarded hym with the next bysshoprych that fell. *autores præfati cum Antonino.* Thus is whoredome muche made of still, but marryage (whom God left for an honest, yea and an holy remedy for that dysease) is not yet by the doctryne of S. Paule persuaded, i. Cor. vij.

Saye masse

Whoredom.

☞ Lecherie for lucre doth great myracles.

Alwinus. 1044

Alwinus the bysshopp of Wynchestre in the yeare of our lorde a M. & xliij. was of Edwarde the kyng commytted with imprysonment, to ỹ examynacyon of the clergye, for beynge to familyar with Emma his mother, or for lyenge with her whether ye wyll, & she put to the ordyry of Warwell tyll the daye of her purgacyon. It was layed to her charge (sayth Polydorus) that she of myschefe had marryed Canutus the Dane whych was a cruel enemy to the land, consequently

Emma.

sequentlye that she had nothynge holpē but rather hyndred her naturall chyldren in erle, whom she had afore by kyng Ethelbrede, & fynally the rumour was, that she had dyseceptfullye sought their destruccyōs to preferre ẏ Danysh bloude to ẏ crowne of Englande, to the great derogacyon of ẏ same. *Ricardus Diuisiensis* reporteth, that Robert the archebyshop of Canterbury gaue euydence agaynst her, that she had cōsented to the murther of her eldest sonne Alphrede, & procured poyson for her yongar sonne S. Edwarde, & that she had ioyned her self in that treason with her louelye peramoure the byshopp of Wynchestre afore named. But se what followed in the ende. After she had ones commoned with ẏ spirituall prelates, and gyuen vnto S. Swythunes abbeye in Wynchestre, the possessyon of ix. lordeshyppes or maners, she was able by helpe of S. Swythune to go barefoted vpon ix. burnynge plough shares of Iron, for that byshoppes trayll and hers. vn. iiij. for her selfe, & on. v. for her swete louer, & to do other myracles besydes. But ye must first cōsidre, that she was borne ouer them betwyn. ij. byshoppes, whych knewe afore hande how to qualyfy those heates, & that the kyng beynge a simple man, was easy to deceyue. *Ricardus Diuisiensis, Guilhel. Malmes. Marianus Scotus Thomas Rudborne, Ioānes Capgraue post uita*

Danysh bloude

A trayson tour.

Myracles.

An vayne note.

VVlstani, & Robertus Fabianꝰ, parte 6i. cap ccx

☞ S. Edwarde boweth chastyte in bedde.

Edward

REported it is in the legende of lyes which was wonte with solempnyte to be redde in temples of the Papistes, that after thys kynge Edwarde was marryed to Editha the doughter of earle Goodwyne, they both beynge togyther in bedde, vowed a perpetuall chastyte, and therin perseuered to the end of their lyues. There contynued in them (sayth the legende) a coniugall loue without coniugall act, and fauorable imbracynges without ỹ deflourynge of bꝛygnyte. As though

Marryage.

marryage were an enterauunce into vnclẽt whoꝛedome, & a fylthye deflourer of virgynyte, whych rather sanctyfyeth it to increace to Gods honour, as in Abꝛaham & Sara, Zacharye and Elizabeth. ffoꝛ in thẽ was marryage a great blessynge of God, Gene. xxi. and a waye of ryghteousnesse without repꝛoue, Luce. i. as it is in all thẽ

Legenda

whych be of lyke fayth. Edwarde was beloued (sayth the legende) but not coꝛrupted. Editha had fauer, yet was she not touched. As a newe Abisag, she warmed the kyng with loue, but she lowsed hym not by lecherouse lust. She delyted hym wyth swete oblequyes, yet made she hym not plyaunt to fleshly desyꝛes. In the same

lowsy

solysh legende more ouer is it written, that thys Edwarde called marryaged a fearfull thyp wrecke of maydenhede, compared it to the fyery fornace of the Caldeanes, Dani. iii. to the mantell, whych Joseph left in the handes of an whore, Gene. xxxix. to the lascyuyous outrage of the. ii. false prestes, whych wolde haue oppressed Susanna, Dani. xiii, and to the fylthy inticementes of dronken Holophernes towardes fayr Judith the seruaunt of God, Judith. xii. Of a farre other spirite was S. Paule than was thys Edwarde, whan he called the marryed Corinthianes a chaste virgyne coupled to Christ for their Christe beleues sake. ii. Cor. xi. Blasphemy. S. Paul

☞ The Chronycles confuteth this deuelysh dreame.

FOr a confutacyon of thys practysed fable & most deuelysh errour, lete vs se what ỹ Chronycles sheweth of the matter, whych contayne muche more truthe than their quere legendes. Ricardus Diuisiensis sayth, that by feare & terrour of deathe, Edwarde was compelled to the marryage of Editha. And Polydorus reporteth, that for hate of her father, whyche had slayne hys elder brother Alphrede, he vtterly refused her agayne, seysynge her goodes at hys pleasure. Ranulphus and Anonymus sheweth, that he depryued her of all quenely honour, and put her Errour. Testymonyes.

her into the abbeye of warwell, with one onlye mayde to wayte vpon her, so cõmyttynge her to the strevght keppnge of ỹ abbesse there. Wyllyam of Malmesbury & *Marianus Scotus* sayth, ỹ after he had marryed her, he neyther put her frõ hys bedde nor yet carnallye knew her. But whether ỹ was for hate of her kyndred, or in purpose of chastyte, they can not dyssyne. And Robert ffabyane confesseth the same in hys chronycle, *parte.vi.ca.ccx.* These testymonyes conspdered, se what sure grounde these opled hypocrytes the monkes and the prestes haue to aduaunce in Edwarde their sodomytycal chastyte agaynst Gods fre instytucyon, magnyfyenge hys wyfe to ỹ starres in their letanyes, with Sancta Editha *ora pro nobis.* Johan Capgraue rehearseth, that the peeres of his realme had persuaded hym to marry, that hys owne lawfull chyldren myght succede hym in ỹ gourrnaunce therof, to the godly quetyng of the same, as ded Dauid, Salomon, Ezechias, Josias, and other holy kynges of ỹ Hebrues. But se what plage folowed of this Edwardes hypocresy by the peruerse counsell of those pdell whysperers and lecherouse leaders. Such an whores bryde, bastarde, straunger, & enemy obtayned the crowne, as brought Englysh people in most myserable subiecyon, that wele was he which within hys owne nacyon myght

Editha.

Hypocrytes.

Examples.

Subiecyon.

laye

laye. I am none Englysh man. *Ranulphus, Matthews Paris, Capgraue, Fabianus, & Polydorus.*

☞ A voyce heardē, but not much regarded.

Neuertheles it is redde of thys Edwarde, ꝑ spenge on hys death bedde, he hearde thys voyce in a dreame. The inquyte of Englande (of ꝑ clergy it would haue sayd) prouoked God to wrathe. The prestes haue swerued frō the lordes testament, & with poluted herte & handes do their offyce impurely. These be no natural shepherdes, but hyred straū gers. These defende not ꝑ flocke, but suffer ꝑ wolffe to take hys pleasure of thē. They only seke ꝑ mylke & the wolle, ꝑ shepe they care not for, ꝑ helle is now redye to swelowe them in both. The gydes of ꝑ people are become vnfaythfull, next cōpanyons to thenes, & robbers of their contrey. Neyther feare they God nor regarde the lawe. The verye they hate. ꝑ ryght they contēne, & cruelte they only regarde. Neyther haue the prelates ryghteousnesse, nor their chaplaines & curates any godly discipline. Therfor wyll ꝑ lord whet his swerde, hys bowe hath he bent & made it redy. Hys pre & indignacyō wyll he shewe to ꝑ people, & send them yll angels to vexe them, accordynge to hys appoyntment. All thys and much more hath Johan Capgraue, in Catalo-

A voyce

Straungers.

Prelates.

Lubbers Catalogꝺ ſanctorum anglicorum. Yet were not thoſe lecherouſe lubbers by theſe forewarnynges amended. But thys Edwarde they exalted aboue the moue, and for hys vnprofytable chaſtyte (yea moſt hurteful mpſchefe vnto thys whole realme) they haue euer ſens placed hym next Mary the mother of Chriſt and the holy Euangeliſt Johan. Nepther omytted they Editha in their letanyes, nor yet Emma hys mother in their commendacyons, whych had bene ſo depely in loue with Alwyne the forenamed byſhop of Wyncheſtre, that ſhe both forgate hym and hys brother. *Ricardus Diuiſienſis cum cæteris autoribus.*

Newe lawntes.

☞ The Papacye, ordre of Cardynalles, and Swanus.

Gregory. GRegory the vi. about ỹ ſame tyme, founde the Papacy ſo impoueryſhed, and the poſſeſſyons therof ſo dempnyſhed, by the lecherouſe rule, ryot, & exceſſe of hys bawdy predeceſſours, in the peare of our lorde a My. and xlvi. that he had nothynge left hym, to ſuſtayne hys owne holy fathered and hys Cardynalles with, in the relygyon of ſpirytuall ydelneſſe, but the bare offerynges and a fewe rentes there beſydes. *Guilhelmus Malmeſburienſis de regibus, Vincentius, li. xxv ca. xxij. Ioannes de columna, & Antoninus parte ij. tit. xvi. ca. i.* About thys tyme (Johan Carion ſayth) the glorioufe name of Cardynalles came

1046

Cardynalles.

came into an vſe, eſtymacyon, or fame, and ſo was noyſed abrode. Whoſe proude eſtate to maynteyne in all voluptuouſe pleaſurs, thys Gregory toke in hande the materyall ſworde, and ded therwith ſuche murther and myſchefe, that the prelates their ſelues denyed hym Criſten buryall. *Ranulphus ceſtrienſis, ac Platina in uitis pontificum.*

Swauus.

Swauus the firſt ſonne of Goodwyne the earle of Weſtſaxons & of Kent, laye many tymes with Edgyne the abbeſſe of Leof, about the yeare of our lorde a M. and xlix. myndynge in the concluſyon to haue marryed her. And was therfore compelled of kynge Edwarde to flee the realme of Englãde, into fflanders, tyll ſuch tyme as hys peace were procured by Aldrede than archebyſhop of Yorke and byſhopp of Worceſtre alſo. Wherupon in hys returne he ſlewe earle Beorne his own vncle, for that he had therof accuſed hym. At the laſt was he ſent to Hieruſalem in penaunce, and dyed in that iournay towardes Licia, of a colde. *Marianus Scotus, Ranulphus li. vi. ca. xxiij. & Fabianus, par. vi. ca. ccxij.*

1049

Penaunce.

¶ Palumbus the preſt, and the witche of Barkeley.

Palumbus.

PAlumbus a preſt at Rome, a great Necromanſer and a myghty worker of knauerys ſpirytual (which after ſome writers, had a Pope to hys ſonne

sonne) wrought innumerable sorcerpes & legerdemaynes of lecherie for ỳ holy chast prelates there, to bringe euery mannys wyfe, doughter, or seruaunt that they coueted, to their bedes in the darke. So conynge he was in his feates of cõuepasice, and myght do so muche amonge the spretes of venery, that if an other workeman of hys speculacyon, had sent fourth a deuyll of that seyence, he coulde cause hys deuyll to supplant that deuyll, and so conuey the woman where hys mynde was to best serue her. Wyych in conclusyon set the deuils at variaunce, and made thẽ crye out of God for so longe tyme sufferynge that Palumbus in hys wyckednesse to reigne. And whan thys holy masmonger shuld dye, he cut of hys owne mẽbers (as is afore rehearced) and gaue them to the deuyl, by quyetyng hys euyl dedes (which were myscheues vnspeakable) to the holy churche & cyrie of Rome. *Anonymus, Guilhelmus Malmesburiensis, li ij. de regibus, Vincentius, li xxv. ca. xxix. Ranulphus, li. vi. cap. xxvi & Antoninus par. ij. ti. xvi. ca vii.* Alyke example fynde we in our Englysh Cronycles, of Hepla the woman of Barkeley in Barkeshyre, whyche was both a wytche and a bawde, knowynge all necessarye feates in spirytuall prouysyon at nede. As thys woman was dead (whych had alwayes bene a frend to holy church)

Deuyls

Membrs.

A wytch

the

the deuyll rode away with her (they saye) vpon a blacke horse. ffortie masses a daye wyth other good suffrages, prouyded vp her sonne and doughter an holy monke and a nonne, were not able to stoppe that passage. *Guilhelmus Malmesburi. li. ij. de regibus. Ranulphus. li. vi. ca. xxv. Fabianus par. vi. ca. ccxiij. VVernerus, & Hermannus Shedel.* In these. iij. examples ye maye behold, what wholesom study holy churche had in those dayes, & what labours the ghostly gouernours toke vpon them, to obserue their solempne vowe of chastyte, whyche maye not yet be dyspensed with. Masses. Holy churche.

☞ Other thast myracles about the same tyme.

IN the yeare of oure lorde a. M. and liij. a solempne fatherly prest in Irelande, pretendynge muche soberneste, kept a great scole of laddes and ponge wenches. And for so muche as he had shorne some of those wenches and apareled them lyke boyes, the more aptely to come to the fleshely occuppenge of thē, he was anon after percepued, taken, and with shame banysshed that lande. *Marianus Scotus, Ranulphus, & Treuisa, li. vi. cap. xxiiij.* This feate hath bene among our votaryes muche practysed in tyme of their prodygyouse heates, as an holy spyrytuall remedy. Victor the second Romysh Pope of that name, in the yeare of our 1053. Wenches. Victor.

1056. of our lorde a M. and lvi. helde a generall
ſynode at ffloxence in Italy, where as he
depoſed many byſhoppes & abbottes for
ſymony and fornycacyon. *Guil. Mal. li. ij. de
pontificibus, Ranulphus, li. vi. ca. xxiiij. Mar-
tinus carſulanus, Platina & Ioannes ſtella.* A
ſubdeacon (they ſaye) whych myniſtred to
Popſon. hym at maſſe, put venym in hys chalyce, to
popſened hym for hys labour *Bennocar-
dinalis, & Valerius anſelmus ryd* Edwarde
the ſonne of kynge Edmonde Ironſyde,
had. ij. doughters bepnge in exyle, Mar-
grete and Chriſtiane. Margarete was
godly marryed to Malcomus the kyng of
Scottes, and had viij. chyldren by hym, of
whom. iij. reigned as kynges after hym.
Chriſtiane by counſel of laſcyuous monkes, became a ſuperſtycyouſe nonne ab-
horrynge marryage, as Polydorus repor-
teth her, by theyr doctryne of deuyls in hy-
pocriſy, ſo becummyng a folyſh vyrgyne,
or els a mete damſell to ſerue them in the
darke.

Chriſt. ā.

☞ They laugh at lecherie, that frowne at marryage.

Detrac-
ters.

Euer yet came plage of myſchefe
to thys realme, that the Prelates
haue not turned to their pryuate
commodyte, and fynely laughed and ſpor-
ted therat in the ende. To promote the Da-
nyſh bloude to the crowne of Englande,
they ſought vnaturally to deſtroye the

Engliſh

Englysh blonde rpall, and thzough fyne
conuepaunce bzought it wele to paſſe, as
is written afoze. And whan it was reſto-
red agapne in Edwarde, they thzewe hym
into ſuche a colde of hypocreſy, oz ſymu-
late chaſtyte whether pe wyll, that he dy- Hypo-
ed without pſſue, to gyue place to the Noz- creſy.
manes our moſt greuouſe enemyes in the
baſſe bloude of a Baſtarde. And ſe what a-
tope they made therof, to ſhewe themſel-
nes no leſſe iopfull of hys baudy concep-
cyon in whozedome, than the people of Iu
ry were in the bleſſed natyuyte of holy Jo Duke
han Baptiſt in godly marryage. As Ro- Robert.
bert the duke of Nozmandy (ſaye they)
rode thzough the towne of ffalops, he be-
helde a ſkynners doughter called Arlet,
daunſyng amonge maydens, whom he
toke with hym from thens to hys bedde
foz her bewtyes ſake. And as he was com-
myng towardes her, to accomplyſh hys
fleſhly deſyze, ſhe rent her ſmocke frō the
chynne to the fete, to make roume foz him. Wzo-
And as he enquyzed, what ſhe ment ther- thels.
by, ſhe made hym this pzaty anſwere, ſaye
they. Jt were neyther fytt noz comely, that
the nether part of my ſmocke ſhuld be tur-
ned vp, & ſo touche the lyppes of my lozd.
At thys mery ſentence the duke had great
ſporte, and ſo haue the pzelates had ener
ſens, foz they cauſed it to be regeſtred, ho-
ly matrymony frowned at and euermoze

set at nought. At thys fylthy fytt was Wyllyam Bastard begett, which was afterwarde called the great conquerour of Englande, to the great myssortune, yea, to the vtter shame, confusyon, and vndoynge therof in those dayes, he beynge a straunger, a myslbegotten, and so cruell a tyraūt, as in the wrath of God he shewed himself there, for the ponnyshement of their synnes. *Anonymus, Guil. Malmes. li. iij. de regibus Vincentius, li. xxv. ca. xxxix. Ranulphus, li. vi. ca. xix. Fabianus, par. vi. ca. ccvij. & Polidorus, li. viij.*

A bastarde.

Autores.

☞ Of Stigandus a lecherouse monke with syxe companyons.

Stigandus.

STigandus an hypocrite, couetouse, lecherouse, and vnlearned, whych had defyled hys fathers bedde (Johan Capgraue sayth) & dyuersly oppressed the poore, for hys good rule keppnge about the peare of our lorde a M. and liij. became bysshopp of Shirborne, than of Wynchestre, and synally archebysshopp of Canterbury. He made hauock of the churches goodes, and spent them in most prodygyouse fylthynesse. And as wytnesseth Wyllyam of Malmesbury, *li. v. de pontificibus*, vnmete was he reckened to be a bysshopp in those dayes, that could not ruffle it out with all pompouse aparel, horses, galaunt seruauntes, wanton meates, and women, in all lecherie and lewdenesse,

1054.

A Bysshopp.

nesse. And as they were sumtymes cast in the tethe, that their conuersacyon was not accordynge to the Apostles lyues, they made a mocke at it, commenly excusynge themselues by thys hombly verse, *Nunc aliud tempus, alij pro tempore mores.* Now is it an other maner of tyme than was than, and requyreth a farre other fashyon of lyuynge. *Marianus Scotus, Ranulphus, lib. bi. ca. xxiiij. Fabianus par. bi. ca. ccxij. & Polydorus, li. ix.* About the yeare of our lorde a M. and. lxxxij. one Wylyam bysshopp of Durham dyspossessed the prestes of the college or cathedrall church of Durham bycause of their wyues, and placed the monkes there in their rowmes, as witnesseth *Polydorus, li. ix. Anglicæ historiæ*, as he had heard, that kynge Edgare had done long afore in the churche of Excestre. Dyuer a monke of Malmesbury, of some authours called Elmer, was at the same tyme so wele seane in Necromancy, that he coulde with wynges fyxe abroade and worke many wonders *Ranulphus li. bi. ca. xxbiij. Vincentius, Nauclerus & alij.*

Versus.

1082. Wyllya

Dyuer.

& Saynt ffreswydes, and Westmynster sanctuary.

IN the yeare of our lorde a M. and lx. was ꝑ church of S. ffrideswyde in Oxforde gyuen vnto the mõkes by the chaste kynge Edwarde, of whõ we haue spoken afore, at the requeste of Pope

1060. Edward

Nycolas the.ij. in recompence of hys pylgrymage that he vowed to Rome, the prestes wyth their wyues dysplaced vtterly. Yet was it afterwarde restored to them agayne by hys successour kynge Haralde, whyche with other lyke matter agaynst our prelates, cost hym parauenture hys lyfe, the monastery at the last consumed with fyre. *Ioannes Capgraue in uita Fridesuidæ.* This Romysh Antichryst Nycolas, cõstytuted kyng Edward hys vycar here in Englande, bycause he was a chast bower, that he and hys successours shuld se that hys sodometrouse chastyte were wele there mayntayned. Moreouer he gaue fredome to the sanctwary of Westminstre for theues and for whores, not only to be vnto them a place of refuge, but also a sauegarde from ponnyshment for terme of their lyues. *Ioannes Capgraue in uita Edwardi cum alijs autoribus.* Wholy founders of chastyte Thys great patryarche of Sodome, sent fourth Petrus Damianus a monke and Cardynall, to preache S. Gregories Dyaloges agaynst marryed prestes. For he afterwarde wrote a boke, Antoninus sayth, *par. ij. ti. xvi. ca. viij.* *De diereptione nuptiarum*, of the takynge awaye or vtter dyssolucyon of marryage. Tritemius mencyoneth also, that he wrote. ij. bokes agaynst marryed prestes, one *de incontinentia sacerdotum*, an other *de clericorum uxoribus*

Nicolas

Westminster.

Petrus Damianus.

uxoribus, and .ij. for the vnmarryed monkes, the one called *regula solitariorum*, the other *de monachorum profectu*.

Berengarius, and the synode of Wynchestre.

Moche a do had *Berengarius Turonensis* the archedeacon of Angew, with the foresayd Popet Nycolas, for Christes naturall presence in the eucharisticall breade, whych he had in opē preachynge and disputacyon denyed, callynge both hym & hys malmongers pulpifices, that is to saye, flesshe makers, in his boke *de Eucharistia*. Truely not an holy churche (sayth he) haue the verye proued that congregacyon, but a malignaunt churche, a counsel of vanyte, and the very seate of Sathan. *Lanfrancus contra Berengarium*. Whych opynyon he afterward compelled hym to recant, not by force of argument, but by terrour of cruell threttenynges. Notwithstandynge he returned agaynne, persystyng more strōge than afore. Anon after in the yeare of our lorde a M. and lxix. in the generall synode at Wynchestre, were many byshoppes and abbotes deposed by the legates of Pope Alexander the seconde, for pluralite kepynge in banckettes of baudry. Among whom Stigandus was one, whych myserably ded in prison. *Ricardus Diuisiensis, Guilhelmus Malmesbu. li. i. de pontificibus. Ranulphus lib.*

Berengarius.

Churche

1069. Wynchestre.

bij. ca. i. Fabianus, & Polydorus, li ix. Thys Alexander made a constytucyon generall, that none shuld heare the masse of a preest, whych kept a concubyne, vndre payne of excommunycacyon, meanynge a marryed wyfe. *Gracianus monachus in uolumine decretorum, V Vernerus in fasciculo temporum, & Iacobus Bergomas.* Yet graunted he that preestes sonnes myght by the Apostles autorite receyue holy orders, whych includeth contradiccyon. *Idem Gracianus.*

Alexander.

A proviso.

☞ *Lanfrancus* and hys lowsye legerdemaynes.

Lanfrancus.

A Yonge monke assystynge Lanfrancus the archebyshopp of Canterbury at hys masse, not farre from the shryne of Dunstane, beheld a swarme of deuyls, and was sodenly possessed of one of them. Anon he opened hys mouthe, and vttered the good rule of hys lecherouse bretherne, suche matters (sayth the storye) pea, so abhomynable and fylthie, as are not to be spoken. Than were they all called to the chapterhowse, where as it was amonge them decreed, that all the holye bretherne shuld be shryuē of Lanfrancus. Wherby they were anon so newe bournyshed, that in their returne the deuyll had nothynge to laye agaynst them. For the vertu of confessyon and absolucyon is

A counsell.

Confession.

suche

suche (they saye) that it taketh from the deuill both hys wyttes and remembraunce, that he hath no longar any power to accuse them. fforget not thys workemanshypp, but marke it wele. So good was the foresyd Dunstane (they saye) to hys Lantrancus, that. iij. score yeares after hys death, he taught hym how to recouer agayne the possessyons and landes pelfered awaye by the kynges from hys archebyshoprych. He made open vnto hym (if dead men maye speake) the craftes of all hys enemyes, and shewed good wayes to recouer at their handes, & to auoyde their cautels. *Ioannes Capgraue in uitis Dunstani & Lanfranci, Vincentius li. xxv. ca. xxxvij. & Antoninus par. iij. ti. xvi. ca. x.* The whyche *Antoninus* sayth, that Lanfrancus played the same part agayne at Rome, suche tyme as he impugned there the doctryne of Berengarius concernyng the sacramẽt. ffor the whyche lordely acte, Pope Alexander gaue hym. ij. mãtels or Legates robes, one of honour, an other of loue. *Ranulphus cum cæteris autoribus.*

Dunstanus.

Dead men.

Lanfrancus.

☞ Byshoppes change their seates and tytles.

IN the dayes of kynge Wyllyam the bastarde, the Popes bastard byshoppes here in Englande, changed their seates and tytles, from ỹ meane vyllages to ỹ most famouse cities of ỹ realme

Bishoprykes.

to apere moze glozpouſe in the reigne of their father Antichriſt. As from Dozceſtre to Lyncolne, frō Lychefelde to Weſtcheſtre, from Thetfozde to Norwych, frō Shirborne to Salyſburp, from Wellys to Bathe, from Exeton to Excetur, frō Selwey to Chychеſtre, with ſuch lyke. And this was done (ſome writers ſayth) in the peare of our lozde a M. and lxviii. by a decre of the Popes canons. *Ranulphus. li. i. ca. lij.* Vndze the ſame kynge alſo a ſolempne othe and profeſſion by writynge to the baſtarde byſhop of Rome was demaũ ded and taken by hys vpcar *Lanfrancus*, in the peare of our lozd a M. and lxix. and ſo euer after continued from thens fourth. A ſoze ſtryfe befell in the ſame ſelfe peare, betwyn theſe baſtarde byſhoppes, ſpecyallp betwyn *Lanfrancus* of Canterburp & *Thomas Norman* of Yozke, whych of them ſhuld be hyghеſt in that mytred kingdome of ydelneſſe. And as they mette at Rome, they fell into a great diſputacion of that matter afoze Pope Alexandze. Where as *Lanfrancus*, to amende hys owne matter, proued the ſeyd *Thomas* to be a preſtes ſonne, Remigius the byſhopp of Dozſett beynge preſent, whych (ffabyane ſayth) was a preſtes ſonne alſo. In the ende thys *Lanfrancus*, by the helpe of Ariſtotles logyck, Gregozyes olde conſtytucyon, and the popes authozyte, obtayned both at Rome &

1068. An othe.

1069. A ſtryfe. *Lanfrancus.*

at

at Wyndesore in Englande, that Canterburye shuld from thens fourth haue the superyorye ouer the see of Yorke. He that wyll beholde the mad folysshnesse of thys dolysh disputacyon, lete hym loke Wyllyam of Malmesbury, *li. i. de pontificibus*, *Ranulphi Polychronicon, lib. vij. ca. vj. Antoninum, Fabianum, atq; Polydorum, li. ix* Canterbury.

☞ An olde bawdy bysshopp slayne of a wenche.

IN the dyocese and cytie of Herford was a grete heated bysshopp, called Walter, that inordynatly loued a yonge wenche there, whych was a very commune sowster, in the yeare of our lord a M. and. lxx. Yet remembrynge in hym selfe (sayth the storye) that nothynge was more vnseemynge, than an olde dottynge fole, specyally a bysshop, so to rage, oft tymes withdrewe fro folowyng that affect. At the laste as the deuyll wolde, she entered the bysshoppes bedchambre, by entycementes of hys chamberlaynes, the pretēce beynge, that she shuld there cutt them out shyrtes and naphyns. And as she was in doynge her werke, those preuy prouyders auoyded, and the old bawdy bysshop came in, as was appoynted. He fell to the talke of as fyne brotherhy, as anye craftes man in that art myght vtter. And whan ỹ wold not helpe, he fell to her by force. wrastelynge and tomblynge with her for the best game. Walter. 1070 A wēche

game. But se what folowed immedpatly.

Ouercome. As she perceyued her self ouercomen, and that she was no longar able to withstande hys lecherouse purpose, she thrust her sharpe sheres whom she had in her hãdes, vp into hys share or vndre hys preup mẽbers with vyolence, and so slewe that Babylonyth bore, or ỹ horned gote of the deupll, as chast Judith ded Holophernes. *Guil Malmes. l. iiij. de pontificibus, & Ranulphus, li. vij. ca. ij.* A commen practyse of

A practyse. chast relygyon keppnge, haue thys bene amonge ỹ horned prelates and opled prestes in all ages of Antichrist. Mold God those pdell bellygoddes had alwapes in that tyme occuppenge bene thus worthelp handeled. ffor than had not the worlde bene so depely decepued in them and their knauerpes.

☞ Cecila kyng Wyllyams doughter, and Thurstinus.

Cecilia. Matthæus VVestmonasterienſis in the floures of hystoryes, and Polydorus Vergilius in the ix. boke of his chronycle, reporteth that Cecyly the doughter of kyng Wyllyam Bastarde, profesſed her self a nonne in the peare of our lord a. M. and. lxxv. to serue the deupll in the monkes hypocresy, & in ỹ burnynge heates of Sodome. So dayuty mowthed wer

1075.

these

these greasy grouthheades, and so crafty in their generacyon, that they could synde out kynges doughters to serue their lustes, and yet apere chast ghostly fathers to the world. Thurstinus a monke of Cane in Normandy, was of the sayd kyng Wyllyam, constytute abbot of Glastenbury for a great summe of money, in the yeare of our lorde a M. and lxxxiij. Thys holy abbot consumed the substaunce and possessyons of that ryche abbey, in all kyndes of lecherie and other prodygyous fylthynesse. On a tyme there fell betwyn hym & hys monkes, a great stryfe, for that he had restrayned their accustomed fare. He brought in men of armes to defende hys cause, the monkes layed about them lyke prayty men, with stooles, pottes, and candelstyckes, tyll the warryours heades were wele fauerdly broken. In the ende of the batayl were .iiij. monkes sounde slayne, and xviij greuously wounded, their blonde flowing on the pauyment *Henricus huntingdon, li. vi Guilhel. Malmes. li. ij. de pontificibus, Matthæus Paris in historia anglorum. Ranulphus, li. vi ca. iij. Fabianus, par. vij ca. ccxxij.* Was not thys (thynke yow) a relygyous rule? Had it not bene muche pytie, but the commens of this realme, had bene beggered for their mayntenaunce? beynge suche ghostly dowers? O blyndnesse and madnesse of vngodly gouernours.

Thurstinus. 1083.

A batayle.

.iij. slayne

Cõmẽs.

Hylde-

Hildebrande by sorcery and murther, obtayneth the Papacy.

Hildebrãdus.

Hildebrandus a monke of Clunyake, beynge hygh archedeacon of Rome, was taught the arte of Necromancye by Theophilactus afore mencioned, whose custome was in wylde forestes and on hygh hylles, to do sacrifyce to deuyls & by magycall arte to make women both to loue hym and folowe hym. Other instructours he had besydes (sayth Cardynall Benno) whych had bene Syluesters dyscyples, & were most commynge in that speculacyon, that is to saye, Laurence an archebyshop, & Johan Gracyan afterwarde called Pope Gregory ỹ syxte. In shakynge hys sleues or mytteynes, to delude the eyes of the symple, many tymes he sent out sparkles of fyre, whyche was iudged a wonderfull myracle, & a signe of holynesse in hym. For so muche as the deuyll (sayth Benno) coulde not persecute Christ in the open face of the worlde, he sought fraudulently to deface his name & honour, by thys hypocrite & false monke Hyldebrande, vnder a monasticall coate & coloured pretence of relygyon. Thys Judas gote of hys maistre Pope Gregory ỹ sixte, to be the hygh stewarde of S. Peters aulter, & so receyued the offerynges of pylgrymes, tyll all hys bagges were full. Than hyred he one Gerardus Brazutus,

Dyscyples.

Aduersary.

a man

a man gyuen to mysches incomparable. This sorcerouse wurker to make hym Pope, in the space of .xiij. yeares, poysened .vi. of hys predecessours one after another, ỹ is to saye, Clement the .ij. Damasus the .ij. Leo the .ix. Victor the .ij. Steuen the .ix. & Benedict the .x. Nycolas the .ij. hys owne selfe poysened, and violently murthered Alexander the .ij. in prison. Thus by great and outragyose murthers he enioyed ỹ papacy, & was called Gregory the .vij. hys first ordynaunces were these. He transubstanciated the Eucharistycall breade, condempned the marryage of prestes, & commaunded monkes to abstayne from flesh, *Valerius Anselmus Ryd.*

vij. Popes poysened.

A murtherer.

☞ The first busy buyldynges of this Hyldebrande.

BEnno Cardinalis reporteth of hys hellysh Hyldebrand, that in the first entraunce of his Romysh Papacy, he had all these deuelysh prouysyons to wurke hys myscheues with. The scriptures he had so trayned with the rules of logycke, that by them he was able to maynteyne all falshede. The temporall powers he prouyded by all flattery, falce fryndeshyp, gyftes, and other subtyle meanes to depresse. He had for monepe hys secrete spyes and trayterouse searchers in the emprours and euery great prynces howse, to knowe thynges to hys mynde. After demaundes

Dractyles.

A traytour.

maundes and answers agayne from deupls, he toke vpō him to prophecie lyes in hypocresye. Hys excedynge tyranny was suche, that hys enemyes he neuer spared, but gaue them death without remyssyon, to the terrybsyenge of others. And alwayes he had about hym a boke of Necromācye, with a nombre of deupls to wurke feates to hys Papall pleasure, As the good Emprour Henry the. iiij. perceyued in those dayes, most shamefull abuses to growe in the churche, he laboured by all wayes possyble to abolysh them. He secluded scysmatykes, suspended symonyakes, suppressed sacrilegers, ponnyshed periures, bānished bawdes, imprysoned decepuers, and condempned pdolatours. Thys percepuynge Hyldebrande, whyche was a relygyouse mayntepner of all these, sought by his preup trapttours to dyspatche hym. And on a daye whyls thys vertuouse emprour was in prayer, he hyred a desperate knaue to laye stones of great wayghte vpon the rouse beames of the temple ryght ouer hys prayenge pewe, and to lete them fall vpon hym to hys vtter destruccyon. But se the ryghteouse hande of God. One of those stones beyuge more than thys wretche coulde wele rule, bore hym downe to the grounde and so slewe hym.

Deupls

A traptour.

God strykeh

☞ Other practyses in myschefe, of the seyd Hyldebrande.

And

And whan he perceyued that thys waye wolde not take, than sought he out an other mysschefe by colour of relygyon. He made an extreme and terryble acte agaynst all them that had entered any spirytuall promocyon by symony, and sent out commissyons vpon the same, hys selfe beynge ỹ greatest symonyake that euer was on thys earthe. Thys had a great shyne of holynesse, and is no lesse iudged of a great nombre of the hystoryanes, yet was it to. ij. most myscheuous endes. The one was, that he myght thereby confounde all those that fauoured not hys wayes. An other, that for execucyon of that acte. the good Emperoure myghte runne into the depe hate of the clergy, that they myghte also seke hys vndoynge. For the relygyon of thys Hyldebrande, was neuer other than treason, neyther was hys doctryne any other than decept of the deuyll. On a tyme after many sorceroule incantacyons, he demaunded of that God whyche he thought he had made of breade by vertu of transubstanciacyon, by what kynde of mysschefe the Emperour myghte be destroyed. And whan he ones perceyued, that that God of hys coulde make hym none answere, as the goddes of the paganes ded, and as hys champyar deuyls wold do, he threwe hym with violence into the fyre.

Myschefe by colour of relygyon.

ij. causes.

Sorcerer.

God brent.

As

As Ioannes Portuensis openly declared at Rome in ỹ church of S. Peter. The same daye (Benno sayth) that he openly cursed the good Emperour, his chayre that was most strongely made brast a sondre in .ij. in token of the great scysme whych therupon folowed, Sigebertus cõfyrmynge ỹ same by an horryble earthquake. All these examples hath Benno *in uita hildebrandi*, Barnefridus Vrspergensis, Matthæus Pariſiensis, Hulricus Mutius, and Robert Barnes *in uitis Romanorum pontificum*.

Autores

☞ An acte of condemnacyon for prestes marryage.

1074

IN the yeare of our lorde a .M. and lxxiiij. Whych after most writers, was the second yeare of hys Papacy, this hellysh Hildebrande helde a generall synode at Rome with the bisshoppes of Italy. Wherein he made hys most deuelysh decre agaynst prestes, not that they shulde nomore beget chyldre, but that they shuld neuer after marry wyues. This wycked decre extended yet further, as if they had wyues already, they shulde vtterly forsake them, or els be depryued of their benefyces and prelthode wythout redempcyon, & so made laye men. And that noman from that daye fourth, shulde be admytted to their orders, that had not professed a perpetuall chastyte, a sodomy it wolde be called, haungnge a name accor-

Deprymed.

(Velint) impune abrogant. canon apost. 25.

Nota bene canon. de illos qui ordinant. lxx. a suis to have dim. vel amittat gradum. Greg. 9. de cler. non ordi. c. 2.

A sacerdotio nemo potest in ordinē inferiorē degradari, nisi forsan & missa grecismo. Conc. Azelatēse anno 1212

bynge to the fruytes. The Germanes and the ffrench men ded myghtely resyst this decre by the stronge authoryptees of Christ and of Paule, and by the vnreprouable examples of the Apostles and other holy fathers in the prymatyue churche, besydes other scrypptures, reasons, and argumentes. And whan he percepued that the prestes had delyded & mocked hys abhompnable ordynaunce, he cursed them with boke, belle, and candle, and vtterly forbad them the churche, commaundyng their tythes to be brent. And whan that wolde not helpe the matter neyther, than made he an other tyrannouse decre, that their wyues shulde be taken for whores, their chyldren for bastardes, & that noman frō thens fourth shuld heare the masse of him that kept a concubyne, as he than iudged them, peruersly alleging Malachyes prophecye, as though *Maledicam benedictionibus uestris*, in hys mouthe myghte vnualue or dysable their masses. Thus was the churche fylled with vnpure mynysters.

Exāples

Tyrāt.

Autores

Rogerus houeden li. i. historiæ anglorum. Matthæus Paris in chronico, Ranulphus Cestrensis, li. vij. ca. iij. & Rogerus Cestrensis, li. vij. Lambertus Shafnaburgensis, Sigebertus, Martinus, Ioannes de Columna, Ioannes Nauclerus, Dunelmense chronicon, Mutius, & alij.

☞ What myschefe sprange of that

peſtyferouſe acte.

Teſtes.

Vincentius ſayth in *ſpeculo hiſtoriali, li. xxix ca.* xlv. and Mathew of Weſtmynſtre in hys ſeconde boke *de floribus hiſtoriarum*, Antoninus in the ſeconde part of hys chronycles and Radulphus *de Diceto* confirmynge ỹ ſame, that thys example of Hyldebrand was ſtraūge and prodygyouſe, done without all Chriſten conſyderacyon to the great prēudyce of the ſayntes. A ſore ſlaundre (ſaye they) grewe therupon, and ſo grenouſe a ſcyſme as was neuer afore in the churche for any kynde of hereſy, and all-thoꝛe name of re-

Scyſme

lygyon. Very fewe or none were founde chaſte in the churche, after that conſtytucyon was ones publyſhed, ſome counterfetynge a clenneſſe for lucre and promocyon only, ſome aſſemblynge. ſome boaſtynge, ſome lyenge, and ſome beynge periured, turnynge marryage into ſecrete whoredome, and honeſt lyuynge into moſt vyle buggery. Of this occaſyō (ſaye they)

Seducers.

aroſe in the churche pernycyouſe teachers, auertynge the people by their profane nouelteeſ, from the Chriſten precepte and doctryne of the Goſpell. Thys horryble Hyldebrand the great patryarke and firſt founder of the ordre of prodygyouſe buggerers, otherwyſe called vnwynynge maſmongers, notwythſtandyng hys vnrelygyouſe conſtytucyon for

others

others, yet kepte he Maude the duchesse of Lorayne, whome he for that purpose dyuorced from her seconde husbande Azon the marques of Este. Their occuppenges were *furtiui complexus* (the storye sayth) imbracynges in the darke, or suche cullynges whan the candale was out, as nyght not be seane of all the worlde. She is called in the chronycles, S. Peters denout doughter (se the vnshamefastnesse of these holy whoremongers) *collateralis pontifici, ac nimium amans pontificem*, beynge checke mate with the Pope, and his owne dere peramoure. And whan she shuld dye, she gaue to the Romysh churche a great parte of Hetruria, whych is yet called the patrymony of S. Peter. *Blondus li. viij. decaij. Martinus, Platina, & Robertus Barnes.* Maude. An whore.

☞ Of whom it was in those dayes reysted.

AS an apte polycye to aduaunce the clergyes estimacyon, augment their possessyons, and increase their ryches, brought Hyldebrande in thys inhybycyon of prestes marryage. ffor by that deceptfull face of the olde wylye serpent, were the lecherouse massynge prestes, monkes, chanons, and systynge nonnes, iudged terrestryall aungelles of the folyshe worlde, whan they were the very drosse of the deuyll and poyson of all A crafte

Christpaupte. A great nombre therfore of godly men both in Germany & ffraunce, percepupnge the great abhompnacpons that wolde folowe therof, mpghtely ſtyll reſpſted both Hyldebrande the Pope, and alſo hys great ſpnode of Italyſh prelates, callynge hym a cruell heretyke and authour of pernycyouſe doctrpne, and them the malygnaunt counſell of Sathan. This wyckedneſſe is wrought (ſaye they) not by any ſprete of God, but by the only ſuggeſtyon of Sathan. ffor their moſt deuplyſh decre is directly repugnaunt to the worde of God. Chriſt ſayde, that noman can awaye with that ſayenge, ſaue they to whō it is gyuen. S. Paule had no commaunde ment for virgynyte. The Apoſtles wolde not requyre it, the olde counſels durſt not attempt it. But alwayes was marryage free to them that could not refrayne. What meane theſe hypocrites than to compell natural men by force of tyranny to lyue the lyfe of Angels, whych is a thynge impoſſyble to their weake nature. By thys cruell conſtytucyon they make open the way to all fylthyneſſe in the fleſhe. If they wyll haue ſuch mynyſters, lete thē fatche them from heauen, for in the earth they are not to be had. Thys was the clamour of them whych in that age feared God, & doubted the myſcheſes of Antichriſt. *Lambertus, Sigebertus, Vrſpergius, Nauclerus, & Robertus Barnes.*

Reſpſtaunce.

Sathan.

Marrpage.

Angels

Hylde

☞ Hyldebrande made the church a full Sodome.

AND small commendacyons hath thys sorcerouse monke and vicar of the deuyll, among the hystoryanes and chronycle writers after his tyme. As were Otho Frisingensis, Platina, Stella, Sabellicus, Blondus, Bergomas, Aeneas, VVicelius and suche other. He is magnyfyed aboue the starres for his rebellyouse treason and tyrannye agaynst the vertuouse emprour, & holden of them for a most earnest, myghty, and constaunt defender of Antichristes oyled kyngedome, whyche they call holy churche. Thys maistre of myschefe and organe of the deuyll, brought by that meanes, the mynysters to an ydelnesse, and defyled the church with most execrable buggery. Amonge all his canon lawes and synodall constytucyons, he gaue out no commaundement that prestes shulde do no lecherie, nor get get chyldren, but only that they shulde not marry. And thys was to put in full practyse, that God had afore premouyshed hys churche of, by his sonne Jesus Christe, by hys holye Angell, & by Johan hys electe Apostle, thre able wytnesses, Apoca. i. That is to saye, the great cytie whych is called a spirytualte, and is the churche malygnaunt, shulde be in effecte, a very Sodome and Egipte, Apoca. xi. Of necessyte myghte that be no fable, y

Lycar.

Holy church.

Warnynge.

was of so able witnesses vttered afore hande so earnestly. Some therfore must haue fulfylled it, no remedy, and none so effectually as thys hellysh sodompte Hyldebrand, by forbyddynge of marrpage in hys clergy, and by deispenge the Eucharistycall breade. These. v. poyntes chefely made the Rompsh churche a Sodome and an Egipte, by dyssemblynge vowes and a coũterfet prestlode. How nondzpes anon after were bupl ded, bopes, apes, and bytches proupded, to qualyfie the brethe heates of these holy buggerers, and to saue ỹ outward shyne of their boasted chastyte, it requyreth further processe to be declared.

Wytnesses.

Proupsyons.

☞ Marryed prestes are bapted wyth a bulle.

Roger Houeden plainely repozteth it, in the first boke of hys chronycles, that the clergy contemnynge the byshop of Romes malepcouse threttenynges, chose rather to dwell stylle vndze hys great curse, than to leaue their marryed wpues. Thã practysed the sepd byshop to vexe them and to pounysh them by others, as testyfieth Mathew of Westmynstre in the thyrde boke of hys flowres of hystozyes, procurynge the commen people to be the instrumẽtes of his tyranny. That he myght the moze fearcely chastyse them (sayth he) and so vtterly dzyue them from the embzacinges of their wpues, he forbad

Prestes.

Tyrãny

the laye people to heare their masses, and charged them spnallp to destroye their spunges. Upon this bulle followynge. Gregory the Pope, otherwyse called Hyldebrād, the seruaunt of the seruauntes of God, sendeth the Apostles blessyng to all thē within the kyngdomes of Italy & Germany, that thewith their true obedience vnto S. Peter. If there be any prestes, deacons, & subdeacons, that stylle wyll remayne in the spnne of fornycacyon, we forbyd them the churches enterraunce by the omnypotent power of God and by the autorpte of S. Peter, tyll tyme they amende and repent. But if they persseuer in their spnne, we charge that none of yow presume to heare their seruyce. For their blessyng is turned into a curse, and their prayer into spnne, as the lorde doth testifye by hys prophete. I wyll curse your blessynges &c. Thys bulle hath Symeon of Durham, and Roger Houeden, the one in the seconde & the other in the first boke of their chronycles, besydes other wryters. A bulle. Masses.

☞ Laye people worshyppeth the beast and hys Image.

Moche good stuffynge is in thys bulle, whan it iudgeth marryage a fornycacyon, condempnyng it by S. Peters autorpte, whose doctrine to thys daye both alloweth it and commendeth Prepos-terousse

mende th it for a state of rpghteousnesse, cõ parynge the marryed persones to Abrahã and Sara. i. Pet. iii. Neyther is the blessyng of any man turned into a curse, or his prayer into synne for marryage, but rather for seducynge of Gods people by superstici cyons and hypocresy, wylfully resystyng the holy ghost, Mala. ij. & Psal. cviii. as in thys baudy bulle maker and hys other bul lish begles, whose blasphemouse actes are wele knowne. *Radulphus de Diceto* sayth in hys Image of stories, that in the peare of our lorde. a. M. and lxxb. thys terryble tur moylyng agaynst prestes marryage, gaue more occasyon of blasphemouse slaundre, than euer ded heresy in the church. For by that meanes (sayth he) the lape people contempned holy orders, they reiected ecclesyastycall subiectyon, and abhorred ỹ mysterpes of God. They despysed the prestehode of their curates, in fury & madnesse they brent their tythes, & trode vndre their fylthie fete their consecrate hostes. Thus honoured they the fowle beast and hys pmage, Apocal. xiii. Vnt thys gaue a great rayse to Antichristes proude and ambycyouse reigne, as herafter shall apere. Thomas Rudborne and Mathew of Westmynstre sayth, that in the nexte peare folo, wynge was a terryble earthquake with a certen blusterynge noyse ouer all Englãd, wherby God declared to the worlde hys

Decey-uers.

1075.

Contẽpt

Anti-christ.

anger

anger for ſuche exce dyng wyckednelle, as he hath done other tymes more, at the lattre daye to be reuenged vtterly.

☞ The treaſon of prelates and extorſyon of byſhop Walter.

Wyllyã

Hy byſhoppes, abbotes, and prelates of y Englysh brode, not haupng Wyllyam conquerour a kynge to their mynde, cauſed it by ſytle and ſytle to be noyſed a broade amonge the people, in the ſeyd peare of our lorde a My. & lxxv. how it neither ſtode with reaſon nor yet with conſcyence, that a baſtarde or myſbegetten man, as he was, ſhulde haue the Englysh nacyon in gouernaũce, what thouah they had afore with all practyſes poſſyble aſſyſted hym to the ſame. Wherupon grewe wonderfull commocyons in dyuerſe quarters of the realme, ſpecyally at Norwych, Helye, and Yorke, thre great earles, Rauſe Roger, and Waldeof, ayding the rude cõmens in that rebellyon, whyche prouoked hym to ſhewe double hatred to the Englysh nobilyte. The next peare folowyng, as the earle Waldeof of Northumberlãd, was worthely deꝑyued and at Wynche-ſtre byheaded for the ſame, Walkerus a lecherouſe monke & ambycyouſe prelate, not fyndynge hymſelfe ſatiſfyed with the ryche byſhoꝑyck of Durham, bought thã of the kynge that earledome, to augment hys pompe, poſſeſſyons, and vayne glory-

1075.

Rebellio

1076

Walker

ouſe

ouse dygnite. He brought thyder a swarme of ydell and lascyuyous monkes out of other partyes, thynkynge therby to be euē with God, and with their howlynge and wawlynge to pacyfie his anger, what mischefe so euer he had done afore. But se what folowed about .v. yeares after. ffor his outragyous oppression and tyrannye, the commens fell vpon hym, and slewe both hym and an hundred of hys best mē. *Simeon Dunelmensis, Henricus Huntendunensis, Matthæus Paris, Rogerus houeden, Thomas Rudborne, & alij.*

Satisfactyon.

1080.

☞ The monkes dyspossesseth the prestes at Durham.

Durhā.

After hym succeded in the byshoprycke, one Wyllyam an abbot, a man of more wordes (ỹ story sayth) than of godly wytt. Thys prelate (as Simeon wryteth in *chronicis Dunelmi*) persuaded the kyng that the prestes of the church of Durham were vycyous lyuers, because they had wyues and wold not leaue them, and that byshopp walkers monkes were the holye Ghostes chyldren & most fytt to kepe S. Cutbert, bicause they were wyueless watchemen. He recyted vnto hym by the chronycle of Bede and by other olde writynges, that from the tyme of Aidanus their first byshop tyll the vyolēt slaughter of the Danes, it had bene pos-

Reason.

sessed

leſſed of monkes. The kynge not muche regardynge the matter, bad hym conſulte with Pope Hildebrande, as he reſorted vn to hym to Rome for hys confirmacyon, as all biſhoppes were than confirmed by the great Antichriſt of that ſynnefull ſynagoge. The whyche ones perfourmed to hys mynde, he returned home with Hyldebrandes commyſſyon. And in the peare of our Lorde a M. and lxxviii. obtaynynge therwith the whole conſent of the prelates in the kynges parlement at Weſtmynſtre, he droue the marryed canons & their wyues out of hys cathedrall churche of Durham, and placed vdell monkes in their rowmes, to kepe Saint Cuthbertes ſhrynne, vniuſtly depryuynge them of all poſſeſſyon. *Rogerus houeden, li. i. & Polydorus, li. ix.* Other prelates anon after ded wurke the lyke, in dyuerſe other quarters of the realme, and fylled all the land with the ſecrete occuppenges of wycked Sodome and Gomor, as wele apered in their laſt vyſytacyon in our tyme, the regeſtre yet remaynynge.

Confirmed.

1083.

Kepers.

☞ The vyſyon of Boſo, and acte of Toſtius chaplayne.

Boſo.

IOHAN Capgraue reporteth in Saint Cuthbertes lyfe, that one Boſo a knyghte, was rapte or deprued of all maner of felynge, by the ſpace of more than two dayes. And in the thyrde

thyrde daye, as he was commen agayne to hym selfe, he instauntly desyred to be confessed to the pryour of Durham at ỹ tyme called Turgotus, to whome he declared what vysyons he had in that wonderfull traunce. He behelde (he sayd) on the one syde of helle, all the monkes of his abbeye goynge sadly in processyon, & on the other syde a sort of wanton gyglot wenches, reioycinge in fleshely delyghtes and vncomely entycementes. He sawe there also in a darke desolate place, an hygh howse all of yron. And whyls the dore therof oft tymes opened and speared agayne, at the last he behelde Wyllyam their bysshop, which had bene Hildebrādes commissyoner, puttynge forth hys heade & callyng for Godfrey the monke, whych was at that tyme the generall procurator of hys whole dyocese. And thys was iudged a token, that they two shulde not lyue longe after. Se what noble succesle thys decre of Hildebrande had here in thys realme. The wyfe of Tostius sumtyme earle of Northumberlande, called Judith, gaue many ryche ornamentes about the same tyme, to S. Cuthbertes churche. Thys lady had a lusty chaplayne, whych comynyng of deuocyon to Tynmouth abbeye, to se the translacyon of the body of S. Oswyne kyng & martyr, as martyrs went than, could within the towne haue no lodgynge for the exceedynge

Turgotus.

Vysyōs

A token.

Pylgrymage.

cedyng resort of people ẏ than was there. Howbeit vpon acquayntaunce he founde suche fauer, that a bed was prepared for hym within the parrysh churche. And vpcause he thought it not pleasaunt to lye a loue, he conuayed in a wenche in the darke to kepe hym company that nyghte. But as he began to fall, to hys accustomed nyght worke, all the whole churche moued (ẏ storp sayth) as it wolde haue fallen vpon them. Wherby he was than compelled to leaue hys occupyenge. *Ioannes Capgraue in vita Osuini martyris.* Prestlyke.

☞ The myracles of Lanfrancus the archebyshop.

LAnfrancus the archebyshop of Canterbury, helde a synodall counsell at Paules in London, in the yeare of our Lorde a M. and lxxvi. Where as it was enacted by their cōmen consent, that byshoppes from thens forth shuld sytt in counsels & parlementes (by lyke they stode on fote afore with cappe in hande) & that they shulde generally remoue their seates from the meane vyllages to the cyties of name (as some had done afore) to apere more notable, and to augment their autorite and fame. Was not thys a great study (thynke yow) for the Christen commen welthe? Thus clome they vp from one degre of pryde to an other, tyll they became here in Englād lyke their father at Rome, 1076. Pryder

exalting

exaltynge themselues, as S. Paule prophe
cyed of them, aboue God and hys Christ,
in Thes ii. Thys Lanfrancus ỹ next yeare
after, made one Paulus a ponge monke of
1077. Cane in Normandy, the abbot of S. Al-
A ba- bons. This Paule was his nephew, some
stard. saye, hys sonne, whych is all one amonge
the Italyane prelates (as he was one) sa-
uynge that nephew is a name more spiry-
tuall. Other great myracles thys Lanfrā-
cus ded in hys lattre age. At Canterbury
he enryched the monkes with great lan-
des, sumptuouse buyldynges, and with
precyouse ornamentes. He repared their
temples, & appoynted straunge worshyp-
pynges. He wonderfully augmented the
Lanfran pryne here of the clergye, & synally buyl-
cus. ded iii. great hospytalles for pylgrymes, to
encreace the daply ydolatryes, whych thā
began to spryng. *Simeon Dunelmensis. Mat-
thæus VVestmonast. Matthæus Paris, Ranul-
phus Cestrēsis, Rogerus Cestren. Thomas rud-
borne, Ioannes Capgraue, Fabianus & alij.*

☞ Of Osmunde the byshopp, and
of Salisbury vse.

OSmundus was a man of great
adventure & polycye in hys tyme,
not only concernynge roberyes,
A warr- but also the slaughter of men in the war-
rour, res of kyng Wyllyam cōquerour. Where-
vpon he was first the grande captayne of
Saye in Normandy, & afterwardes earle
of

of Dorsett and also hygh chauncellour of Englande. As Herman the bysshop of Salisburye was dead, he gaue ouer all and succeded hym in that bysshoprycke, to lyue, as it were, in a securyte or ease in hys laste age. ffor than was the church become Iesabels pleasaunt and easy cowche, Apoca. ij. hys cautels were not so fyne in the other kynde for destruction of bodyes, but they were also as good in thys for destruction of sowles. To obscure the glory of ỹ Gospell preachynge, and augment the fylthynesse of ydolatry, he practysed an ordynary of Poppysh ceremonyes, the whyche he entytled a Consuetudynary or vsuall boke of the churche. Hys fyrst occasyon was thys. A great battayle chaunced at Glastenburye, whyls he was bysshopp, betwene Turstinus the abbot and hys monkes, wher in some of them were slayne, and some sore wounded, as is sayd afore. The cause of that battayle was thys. Turstinus contemnynge their quere seruyce, than called the vse of Saint Gregory, compelled hys monkes to the vse of one Wyllyam a monke of ffiscan in Normandy. Vpon thys Osmundus deuysed that ordynary, called the vse of Sarum. Whyche was afterwardes receyued in a maner of all Englande, Irelande, and wales. Euery syr Sander Syngesby had

1077

Blasphemer.

1083.

Osmundus.

a boke

a boke at hys belte therof, called hys pozta∫∫e, contaynynge many ſuper∫tycyouſe fables and lyes, the teſtament of Chriſt ſet at nought. ffoz thys acte was that bzothell bythop made a Poppiſh God at Sali∫bu-ry. *Guilhelmus Malme∫burienſis, Ranulphus, Rogerus, Capgraue, Houeden, & alij.*

Canonyſed.

☞Of Kenredus a prieſt, whych was gelded.

1087. AN acte was made in ỹ yeare of our lozde a M.lxxxvij. by kyng Wyl-lyam conquerour, that who ſo euer were founde ſtelynge of dere, he ſhuld loſe one of hys eyes, and he that was depzehen ded in rauyſhynge a woman, ſhulde loſe both his ſtones without redēpcyon. This hath *Henricus Huntendunenſis, li.* v. *Ranulphus Ceſtrenſis, li.* vij. *ca. iiij. Rogerus Ceſtrenſis, li* vij. & *Ioannes Treuiſa.* Not many yeares after, a prieſte called Kenredus was taken in the Ile of Angleſey by the Engliſh captaynes, and gelded, ſome ſaye, foz offendynge the ſtatute, though ỹ monkyſh chzonicles farre otherwyſe interpzete that matter. By reaſon of this and many other lyke examples (foz he was not alone in that age ye maye be ſure, whan they were ſo ſtrayghtly ſequeſtred from women) the clergy ſought buſyly to be exempted from the laye oz ſecular power, & in fyne made lecherie a ſpiritual matter, to haue the cozrectyon therof in their ſpirytual courtes.

Kenredus

Exempcyon.

I thynke

I thynke the deuyll was neuer more craftp than they haue bene, to shadowe their fylthie enormptees by a vayne shewe of holynesse, whyche is playne hypocresy. But how so euer they prospered in' those dayes, the nobylyte and commens of this realme were wonderfully oppressed (Mathew of Westmynstre sayth) so that both noble men and gentyll men of the Englysh blonde, deprpued of their possessyons, and beynge ashamed to begge, were with their chyldren and famylyars, compelled to spoyle and robbery, whan huntynge wolde no longar serue them. Of thys preste Henredus, writeth Simeon, Henry Huntendone, Ranulphus, Houedē, Johan Capgraue, and ffabyane.

Nobylyte.

Robberyes.

☞ Prestes payed a trybute for theyr wyues.

Also che a do had kynge Wyllyam Rufus with Odo the proude bysshop of Bayon hys vncle, which was also earle of Kent, with Egelwinus the bysshop of Durham, with Rauke the bysshop of Chichestre, and with other lyke heady prelates, specyally with Anselme, whome of a beggerly monke he had made archebysshop of Canterbury. The seyd Anselme sought vtterly to deprpue hym and all hys successours, of the inuestynge of prelates, or makyng of bysshoppes and abbotes within hys own realme, labouryng

Styngers.

Anselme

to turne that autorpte from the lawful power of Chriſten princes, to the vſurped iuriſdictpon of the proude Rompſh bpſhop, as it anon after came to paſſe, for ỹ whpch he was worthelp erpled this realme. This kpng Wpllpā Rufus, partly of pptie but chefely of couetouſneſſe (for he had thā many bupldpnges in hande) permptted the Wpues. prieſtes for an pearly trpbute, to holde ſtyll their wpues in ſppght of the prelates ſpecpally in ſuche dpoceſes as had monkes than to their bpſhoppes, whpch ſtrapghtly had commaunded Hpldebrandes wpcked conſtptucpon to be obſerued, that no prieſte haupnge a wpfe, ſhulde holde hys benefpce. Rauſe the bpſhop of Chicheſtre
1097. than ſtode vp lpke a prapy man, & not only rebuked the kpnge for takpnge that trpbute, whpch lpke an adult conſcpenced hypocrpte he called the fyne of forgpeacpon, but alſo he withſtode his offpcers, ſtoppnge vp the churche porches with great ſtakes, thornes, and brpers, and interdpctpnge the temples. But whan the gentyll kpnge had ones gpuen hym that trpbute for hys owne dpoceſe, he coulde take it wele pnough, and make no great noyſe therof. *Guilhelmus Malmeſburienſis, li. ij. de pontificibus, Ranulphus li. vij. ca. ix. Rogerus li. vij. & Fabianus.*

Tribute

☞ Haryaunce amonge

bishop-

bysshoppes for marryed prestes.

Lytle afore, that is to saye, in the
yeare of our lord a M. and xc. a sore contencyon had bene amonge the bysshoppes. They that had bene prestes and no monkes favourably permytted the prestes to remayne with their wyues in their dyoceses, at the least (sayth Roger of Chestre) some of them helde their peace and wolde not se them. The other sort whych had bene monkes, vexed them, troubled them, and most greuously molested them, depryuynge them of their lyuynges, and most cruelly banysshynge them out of their contreys. ffor the which vyolence, some of those bysshoppes that had bene prestes, thrust the monkes out of their cloysters, and put in secular prestes, as they called them in their rowmes. Of this bande or factyon was Walkinus the bysshopp of Wynchestre the chefe doar or begynner, haynge the kynges agrement to the same. But in the ende they preuayled not, first Lanfrancus, and than Anselmus, beynge both monkes and archebysshoppes of Canterbury, and wrytynge to the Romysh Mēroth agaynst thē. Notwithstādyng whan Walter was bysshopp of Durham, whyche succeded Egelwinus, and had bene the kynges chaplayne,

1090. Kynges. Walkinus.

to spyght the monkes therwith, he compel
Walte- led them to leaue their frapter, to dyne in
rus. hys open halle, and to eate such meates as
by their rule were forbydden them. He al-
so caused them to be serued at the table,
with women whych were not very sober,
neither in aparel nor pet in gesture or coñ-
tenaunce. And all was to type out their hy
Trpall. pocresye. But some of thē (I thynke) toke
not the matter very greuously. *Guilh. Mal-
li. i. & iij. de ponti Ranulphus, li. vij. ca. vi. &
xi Polychronici, Rogerus, li. viij. Ioannes Tre-
uisa. & alij.*

☞ God by sygnes manyfesteth the
myschefe of thys age.

Bot marke how God fulfylled in
War- thys age, that he had secretly she-
nynge. wed afore to S. Johan the Euange-
list, Apoca. vi. & viij. ffor a fore warnynge
to hys electes. Many starres were seane
fallynge downe from heauen in the peare
1095. of our Lorde a M. xcv. specyally a bla-
synge starre in lykenesse of a great bur-
nyng beame, reachynge from the south to
the north, a wonderfull derth folowynge,
not only of vytayles, but also of the fow-
les fode, Amos. viij Whych is the verye
of God and sede of saluacyō. Marke *chro
nicon Sigeberti*, Mathew Paris, Mathew
of Westmynstre, Roger Houeden, *Scala
mundi*, and *chronicon chronicorum*. Yea, to
Starres make the matter more playne vnto vs, for

the

the fulfyllynge of those hydden scryptures in our owne nacyon, *Radulphus de Diceto*, *Sigebertus*, and Thomas Rudborne in their chronycles, addeth thus muche to ỹ storye. Amonge the whych fallen starres (sape these autours) one which was ỹ greatest of thẽ all, semed to fall on ỹ other syde of the sea, in ffraunce, as it had bene a blasyng fyre brand. And whan the place was marked in Normandy, and dylygently sought out, the searchers beheldе a fearful flutteryng and terryble boylynge in a serten water, an horryble stynkynge smoke arysynge therof. By thys partycular fallen starre, is signyfyed fyrst Lanfrancus & afterwardes Anselmus. ij. Normandy mõkes & archebyshoppes of Canterbury, by whome in those dayes was all the hurly burly, turmoyle, and change in relygyon here in Englande, Lanfrancus contẽding for transubstancyacyon of the Eucharysti call breade to aduaunce ydolatry, and Anselmus condemnynge the marryage of prestes and autorite of prynces for inuestynge of prelates, to sett vp sodometry & impunyte of synne in the clergye. Wherby the one was constytute the adoptyue sonne of Antichryst, and the other the pope of England, as hereafter wyll apere. The water betokeneth the wauerynge multytude, and the stynkynge smoke the fylthie doctryne of those fallen starres.

The place.

Achãge.

Mark it

☞ Of a lecherouſe byſhop, and. iij. ſuperſticpouſe earles.

ſymony. ROBert Bloet, whyche had bene a mouke of Euelham abbepe, went not thens ſo poore, but that he was able to gpue for the byſhoprych of Lyncolne fyue thouſand pounde, in the peare

1092. of our lorde a. M. xcij. after the death of Remigius. By lyke he had bene abbot of the place, that he was ſo wele monyed. Neuer was Orpheus, Palemon, nor Sardanapalus more expert (they ſaye) in the fyne feates of lecherie, than he was. ffor Wylliam of Malmeſbury reporteth, that he was *totus libidinoſus*, all gyuen to fylthie lyuynge. And yet he was brought vp in the cloyſtre vndre Saint Benets rule, a great profeſſour of chaſtyte and a worthie gouernour in that relygyon. At the laſt he dyed ſodenly, and was buryed at Lyncolne, where as the church kepers were ſore anoyed (they ſaye) with his ſowle and other walking ſpretes) tyll that place was pourged by prayers. *Guilbelmus Malmeſburienſis. li. iiij. de pontifi. Ranulphus, Rogerus, Thomas Rudborne, ac Polydorus.* Whan Roger the earle of Shrowesburp perceyued ones that he coulde not lyue muche longar, he ſent Reynolde the prpour of Shrowesburp to Clunyake in ffraunce, for the hyrde of holy Hugh the abbot there,

A lechour.

Spretes

1093.

that

that by lycence of Adelyse hys wyfe, he myght for socour of hys sowle, depart to God in the heate of hys holynesse. As muche mede had he therof (Treuisa sayth) as had Malkyn of her maydenhede, whych no man was hasty on. Hugh the olde earle of Chestre, beynge sycke vnto death in the same selfe yeare, caused by the entysement of Anselme, the prestes clerely to be expelled out of the high churche of Westchestre, and the monkes to be placed there for them. So frantyck were the worldly rulers in thys age. *Henricus huntendune, li. vi. Ranulphus, Rogerus, Treuisa, Fabianus, & alij.* Reward. Chestre.

☞ Of bysshop Herbert, whych buylded Christes church at Norwych.

THys Herbert was called by surname, Losinga, & the father whyche bigate hym, was Robert the abbot of Wynchestre. But who was hys mother the story telleth not, to leaue it as a secrete matter within relygyon. ffirst was he here in Englande by frendeshyp, made abbot of Ramsey, and afterwardes bysshop of Thetforde by flattery and fat paymente, in the yeare of our lorde a M. & xci. ffor the which he is named in the chronycles yet to this day, the kyndelyng matche Herbert. 1091.

of ſymony, and that noteth hym no ſmal doar in that feate. Notwithſtandyng he ſo repented that ſymony (they ſaye) that he went to Rome, and there reſigned vp hys
1094 ryng & paſtorall hoke to Pope Vrbanus the ſeconde in the peare of our lord a M. & xciiij. not without an other great ſumme of monepe, ye maye be ſure, for there myghte nothynge paſſe without ready payment. But here ye maye axe me, whye the byenge of a byſhoprycke was ſymony in England, and not at Rome? Wherunto I anſwere. For in Englande a kynge receyued the monepe, whych hath none autorite to meddle in that maxte of byenge & ſelynge. wantyng the character or marke of the beaſt, whych they haue at Rome, Apo. xiij. Alſo they haue lyberte in that generacyon to iudge blacke whyte, euyll good, ſower ſwete. and darkeneſſe lyghte, & alſo to wurke therafter, Eſa. v. And whan he
1095. had ones returned home agayne, by vertu of Antichriſtes commiſſyon, he remoued hys ſeate of popeſenynge Chriſtes flocke, from Thetforde to Norwyche in ỹ peare
1096 of our lorde. a M. xcvi. dyſpoſeſſynge the preſtes and theyr wyues, and placynge ỹ monkes in their rowmes, to make that church a Sodome. *Guilhelmus Malmeſburienſis, Radulphus de Diceto, Matthæus Paris, Matthæus VVeſtmonaſterienſis, Ranulphus, Rogerius, Thomas rudborne, Ioannes Euereſ-*

ders

den, Ioannes Capgraue, Fabianus & alij.

☞ The robbery, symony, and sacrilege, of the sely Herbert.

Teſty-monyes.

Dff thys bysshop Herbert, were many straunge thynges written, but yet very couertly and craftely (I thynke) to hyde the open shewe of hys enuys, because he was so great an abbeye foundar. Some there were that scoffyngly bestowed vpon hys predecessour Arfastus and hym thys texte, *Non hunc, sed Barrabam, Ioan, xviij.* Not hym, but Barrabas. ffor Arfastus had translated the bysshoprych from Helmam to Thetforde, whyche were in those dayes but vyllages. But he trāslated it frō thēs to Norwych, whyche was a famouse towne, and of great occuppenge. An other sort gaue thys texte, by the waye. *Amice, ad quid uenisti? Mathæ, xxvi.* ffrende, wherfore art thou come? Thus sayd they compared hym to Barrabas and Judas, whych both were theues, *Malmesburius, Ranulphus, & Treuisa.* Moreouer a Poete or versyfyer of that age, made these verses of hym.

Norwych.

Surgit in ecclesiam, monstrū genitore losinga,
Simonidum secta, canonum uirtute resecta.
Petre nimis tardas, nam Simon ad ardua tentat,
Si præsens esses, non Simon ad alta uolaret.
Proh dolor ecclesiæ, nimis uenduntur & ære,
Filius est præsul, pater abba, Simon uterq;.

A monstre.

Quid

Quid non ſperemus, ſi nummos poſſideamus?

Money. *Omnia nummus habet, quod uult, facit, addit, & aufert.*

Res nimis iniuſta, nummis ſit præſul & abba.

¶ A monſtre is vp, the ſonne of Loſinga,
Whyls the lawe leketh, Symony to ſlea.
Peter thou ſlepeſt, whyls Simon taketh tyme,
If thou wert preſent, Symon ſhulde not clyme.
Churches are prpſed, for ſyluer & golde.
Symo- The tone a biſhop, ỹ father an abbot olde.
ners. What is not gotten, if we haue rychelle?
Money obtayneth, in euery buſyneſſe.
In Herbertes waye yet, it is a fowle blot,
That he by ſymonye, is byſhop & abbot.

Guilhelmus Malmeſburienſis, li. iiij. de regi
A deuyll *bus.* Great ſute made the monkes of Mor-
wych, to haue had thys Herbert a canony
ſed ſaynt. But ſuche impedimentes were
alwayes in the waye, that it coulde not be
obtayned.

☞ Other anoynted prelates of the ſame race.

Simon. SImon the hygh Deane of Lyn-
colne, occupyed that rowme not
without a cauſe. For his father
Robert Bloet, was ỹ lecherouſe bulle, by-
ſhop I ſhuld ſaye, of that large dyocele.
This Simon was a luſty blonde (ỹ ſtorp
ſayth) & as good a treadyng cocke as euer

was

was his father, with sterne lokes on both sydes, as proude as a pecock. *Henricus huntenduriensis in libro de contemptu mundi*, Radulphus *in polychronico*, & *Guilhelmus Horman in fasci rerum Britannicarū*. It is also reported of *Radulphus de Diceto*, in hys chronycle called *Imagines historiarum*, that Robert Peche the bysshop of Chestre, Couentre, and Lychefelde, begate Richarde Peche the archedeacon of Couentre, whyche afterwarde, as reason was, succeded hys father as bysshop in the same dyoceses by inheritaunce. *Radulphus præfatus*, *Guilhelmus Malmesburiensis in opere de pontificibus*, & *Guilhelmus Hormā in abreuiatione eiusdē*. The thyrde example wyth I here bryng in, though it chaunced longe afore, whych I haue left out in the first part of my votaryes. Ethelwolf the sonne of kynge Egbert, was professed a monke at Wynchestre, and receyued the ordre of a subdeacon vndre bysshopp Helmestane. Afterwardes ascendynge from one degre to an other, he was constytute bysshop of Wynchestre, and a Cardynall as some chronycles hath, about the yeare of our lorde. viij hundreth and iij. By dyspensacyon of Pope Gregory the fourth, he reygned kynge after hys father, and marryed Osburga hys owne butlers doughter, by whom he had foure sonnes, whyche all reygned

Richard Peche.

Ethelwolf.

Abishop

803.

kynges

kynges after hym and one doughter. I
the tyme of hys monkery, afore he wa
A ba- marryed, he begate a bastard called Ade
stard. stane, whome he made vnder him the duk
of Westsaxons, *Rogerus houeden, Matthæu*
VVestmonasterienſis, Henricus Bradſha, Iaco
bus Mayer, & Ionnes Scuyſh.

☞ Of Wulstane the myst begotten
bysshop of Worcestre.

Wul- Wulstanus ꝙ canonysed bisshop o
stane. Worcestre, had a monke of tha
abbeye to hys father, called Esta
nus, and a nonne not farre of to hys mo
ther, that was named Wulgena. By by
shop Brithegus was he made a monke,
so was sent fourth to the monastery of p
terburg, to be instructed and so brough
fourth in the ydel rules of monkery. Wh
Louers. it came to passe that he was ones bysshop
muche loue (they saye) he had of fayre wo
men, and yet lyued alwayes a vyrgyne
whych is a matter very harde to be bele
ued. The pontyfycall ryng wherwith h
to blesse. blessed the stretes in stede of Christen pre
chynge, he wolde neuer put from him, no
not at hys very death, but commaunded
to be buryed wyth him (I thynke) to bles
therwith, whan he shulde aryse at the la
tre daye. *Matthæus paris, Guilhelmus Malme*
burienſis, Ranulphus, Rogerus, Radulphus d
Diceto, Thomas Rudborne, Ioannes Capgrau
& alij. Olde wyues in Worcestre shyre
by the

the helpe of pole headed monkes, to
hom parauenture they had bene bawd-
s, practysed vpon the Ethymology of A fable.
s name a most shamefull and folysshe fa
e, whych yet remayneth amonge them.
ys father (they sayde) wyllyng to haue a
with hys mother vpon good frydaye,
d she not consentynge therunto for the
yes sake, was compelled to leaue his be
tynge vpon a stone, which she fyndyng
re & lamentynge the losse therof, wrap-
dit vp in a locke of wolle, and so norp-
d him vp vndreneth her arme hole. By Wolsto
s meanes (they saye) he was first called ne.
ulstone. Thys had bene a straunge be-
tynge of a chylde, but ẏ it was in mon-
ry, whose wayes were not in that wur-
nge, lyke other mennys wayes. O most
dygpouse sodomytes, how haue ye illu
d the symple with hypocresye and lyes.

☞ Of Steuen Hardynge and hys Epistles.

Steuen Hardyng was first a mon
ke of S. Benets errour, ordre I Hardyng.
shuld saye, at Sherborne not farr
m Salysbury. Thys man to sprede a-
ade the braunches of hypocresye, went
m thens into Scotlande, and so fourth
o ffraunce and Italye tyll he came to
me. We reade not all thys tyme that
r he taught any Christen doctryne by ẏ
dly offyce of preachynge or yet of wri-
tynge.

A pplgrime. tynge. But after he had vifyted Rome and wandered ouer all Italye (muche good ſtuffe ye maye thynke, he gathered there) he returned into the prouynce of Burgundy, and there made hymſelfe a monke at Gaſyne. Yet was he not ſo quyeted (marke the ſubtyle worckynge of Sathan) but he toke with hym a certen of hys ydell companyons, and fled into the wyldernesſe of Cisteanes. Cistercium, and there he began the wyked ſecte of Ciſteanes, otherwyſe called the whyte monkes, to be nopſed abroade by newe authour of relygyon. And this was in the yeare of our lorde. a. M. xcviii. 1098. remaynyth yet to the glory of Englande (ſayth Wyllyam of Malmeſbury) that the order of Ciſteanes was firſte begonne by an Englyſh man. *Vincentius, Antonius Houeden, Capgraue, Bergomas, Aegidius Faber, Thomas Scrope, Ioannes Paleonydorus ac Polydorus Vergilius de inuentoribus rerum.* Of the ambycyon, lecherie, and couetouſneſſe of thys abhomynable ſecte and how it came firſt into Englande, wyll ſhewe more at large hereafter. About thys tyme aroſe other ſectes of perdycyon, as the Grandimontenſers, Camaduleanes, Cartuſyanes, darke alleye bretherne, Rhodyanes, Templers, Hoſpytlers, Præmonſtrates, Joſephytes, and other, with innumerable ſwarmes of the 1135. Sectes. lapſ

lapsye leane locustes, creppnge slowly out of the smoky bottomlesse pytt, Apocal. ix.

☞ Graue sentences, declarynge the malyce of thys age.

WErnerus Roleuinke, a Charterouse monke of Colayne, thus reporteth in hys worke called *fasciculus temporum*, that we commynge after shulde marke therof the daunger. A wanton tyme (sayth he) beganne about the yeare of our lorde a thousande, and so followed on. ffor than the Christen fayth bey muche decayed, vtterly declynynge from her accustomed strengthe and olde manlynesse, to a feble faynt folowyng, as mayde Hildegarde sheweth in her prophecye. ffor in many regyons of the Christiante, were the rytes of the church poluted with mennys inuencyons, and the sacramentes wyth sorcerys desyled, the myniters becommynge both sothsayers and wyniurers. So that many thought, and not without cause, that Antichrist was than in full power. Benno sayth also in ỹ lyfe of Hilbebrand, that the relygyō of the clergy was none other in those dayes, thā a very treason or vtter betrayenge of the worldely gouerners, to maynteyne their vnsacyable ambycyon, couetousnesse, & lecherie, Thus were ỹ golden calues had in

fasciculus

1000.

Sorcerys.

honour

honour in that age (sayth Wernerus) mea
nynge the glytterynge prelates, And the
other sort slayne or yll handeled, by them
vnderstandynge ỹ true symple preachers,
as was Berengarius, Oclefe, and such o-
ther lyke, impugnynge their newe idola-
1094 tryes. Johan Capgraue writeth, ỹ a great
reformacyon (a dyffformacyon he shulde
haue sayd) was than in the Scottish chur-
che, by procurement of quene Margarete,
whych was an Englysh woman borne.
What changes were here in the church of
Englande, I haue & wyll hereafter more
plenteously declare.

☞ Hildegardes prophecy, with other notes and examples.

IN the peare after Christes incarna-
cyon a thousande and an hondred
1100. (sayde mayde Hyldegarde) the Apo-
stles doctryne and feruent righteousnesse,
whych God had planted in the faythfull
Christyanes, begonne to go backe and to
change, as it were, into a doubtfull stag-
gerynge: But that womānly or fyckle tyme
wyll not so longe endure, as it hath ben
in breadyng, *Vincentius, li. xxix. ca. xxi.* And
Iacobus Meyer in chronicis Flandriæ, sayth, ỹ
in the peare of our lord a M. and xcvi. au-
1096 rice, ambycyon, and lecherie, so strongely
toke place in the head rulers of the clergy,
that scarse one coulde be found out amōg
ther

them to resyst the wycked, by the swerde of the spyrite whych is the worde of God. Many starres than semed to fall frō heauen. Sigebertus sayth, Realyte they ioyned to their sacramentall breade, to make the people beleue it to be Christes naturall body. They set vp scole doctryne and the Popes canō lawes, sophystycally to maintayne all fylthie superstycions. Commenly they disputed with cheanes and imprisonmentes, to terrysye their withstanders. Mathew of Westminstre sayth, that Paulus the abbot of S. Alvons, folowyng the fotesteppes of his father Cāfrancus, was than here in Englande a most busy doer, for so muche as in England, fraunce, and Italye, the greater nomber of men folowed in those dayes the opynyon of Berengarius, and Wkleke. Oh, sayth Henry the fourt Emprour, to hys sonne than hauyng the gouernaunce, and he beyng vndre him a wofull prysoner. Those hypocrytes decepue the, for they instruct not the multytude. They seke not thyne honour, but depe it. Vndre the colour of fayth, they prepare the snares of decept, whyls they preferre the tradycyons of men to Gods holy commaundementes. *Adelboldus Traiectensis in uita Henrici Cæsaris.*

Realyte.

Paulus

Deceyuers.

☞ The fyrst fytt of Anselme with kynge Wyllyam Rufus.

1094 Anselme

Anselmus a Normaundy monke, at the instaunt requeſt, labour, and longe ſute of the clergye, was conſtytute archebyſhopp of Canterbury, by kynge Wyllyam Rufus. The reaſon why he was of our prelates afore all others preferred to that dygnyte, was thys. They perceyued in hym great coppe of learnynge, pregnancy of wytt, a ſtought ſtomake, a boldeneſſe vnſhamefaſt, an aduenterouſe and ſolehardy head, and a face wythout baſhefulneſſe. Wherupon they thought hym a man moſt mete to withſtande the kynges procedynges, whyche were in thoſe dayes nothynge to their contentacyons. For kynge Wyllyam was ſuche a man as wolde not in many poyntes agre to their horryble ambycyon, auarice, & incontynencyes. Whych than they vſed without all ſhame. He ded not muche fauer the churche of Rome (Mathew Paris ſayth) bicauſe the holy prelates were ſo vnſacyably gyuen there to fylthie lucre. Suche indygnacyon he had agaynſt the Pope, by reaſon of the ſcyſme, whyche than was at Rome, that he in hys parlement enacted it, that none of hys ſubiectes ſhulde thyderwarde repayre vndre forfeture of body and goodes, or els vndre payne of perpetuall exyle. They coulde not be Peters vycars (he ſayd) that ſtudyed ſo muche for couetouſneſſe

Kynge Wyllyā

Vycars

tousnesse. Neyther shulde they seme to holde hys power, whose hertnousesse they had not in practyse. Concludynge that the byshop of Rome neyther had noz pet shulde haue any thynge to do in hys realme. He also restrayned the Rome shott, ffabyane sayth. Wherupon Anselmus iudgynge the kynge a scysmatyke, a rebell, and a tyraunt, obstynatly withstode hym to the very face lyke a ruffelynge rouer. ffor the whyche he was reckened a traytour, as he was wele worthie, the other byshoppes holdynge their tyngars in their noses. *Matthæus Paris, Guilbelmus Malmesburiensis, Radulphus de Diceto, Ioannes Capgraue, & Ioannes Scuysh.* Anselme

☞ ffyue conueyaunces of these wylye wormes.

IT was no longe tyme after that, ere the byshop of Rome had knowledge of this matter by secrete messengers, as the clergy hath euermoze had their betrayers of princes. Wherunto he made this wylye and foryth answere. *Dum furor in cursu est, currenti cede furori.* Whyls fury is in course, gyue place to it, as though he wolde at layser recompence it, whan he shulde se hys tyme. The next peare after was Gualtherus Albanensis a byshopp Cardynall sent into Englande Spyes. 1095.

from Pope Urbane the second, bringing with hym the metropolytall mantell of Anselme, to augment hys cockysh autorite. Thys Gualtherus craftely pacifyed ỹ wrath of the kyng, and colourably or dyssemblyngly reconcyled both Anselme and the Pope vnto hym, only to serue ỹ tyme. Anselme from thens fourth shewed a merry countenaunce (Mathew Paris sayth) to cause kyng Wyllyam to thynke that he bare hym no displeasure, but had forgotten all iniuryes. O most crafty fox. Anon after vpon thys dyssymulacyon, he axed leaue of the kynge to go to Rome wyth thys Cardynall, whych he very prudently denyed hym for doubt of wronge appellacyons and increace of scysme, vnlesse he wolde go & nomore returne agayne. For there was no cause why he shulde go thyder, hauynge hys paymates palle brought to hym, vnlesse it were to wurke some secrete myschefe, as he ment no lesse by these fyue colours of decept. Than played he the part of a trayterouse renegate ryght out, flyenge out of the realme without leaue. All thys hath Mathew Paris in the seconde boke of hys chronycles, and Radulphus de Diceto.

ffalsehede.

A traptour.

☞ An other fytt of Anselme with kynge Wyllyam Rufus.

Marke the arrogaunt spryte of Antichryst in this obstinate Anselme.

In a

In a bitter malyce he sodenly departed frō the kynge, not takynge hys leaue as became a good subiect. To Canterbury he rode in poste haste, and so forth to Douer, pryuely to steale a passage ouer by nyght, more lyke a thefe than a true man. But where was than hys kynges obedyence, accordyng to thys doctryne of Paules? Let euery sowle submyt hymselfe to the hygher power. ff or who so resysteth that power, resysteth the set ordinaunce of God, Roma. xiii. Thys was farre frō our Anselme. Se now what folowed therfore. Whan thys packynge was ones knowne & detected by secrete spyes, the kynges offycer Wyllyam Warelwast preuented the passage, searchyng by the kynges strayght cō maundement, all hys trusses, coffers, males, bowgettes, sackes, satchels, sleues, purse, napkyn, and bosome, for letters and for money, and so lete hym go lyke a vagabonde, all hys goodes seysed as a forefeyture to ỹ kinges vse. Neuertheless whā he came ones to Rome, he was reuerently and ioyfully receyued of Pope Vrbane, & made lorde hygh presydent of all hys generall counsels. He persuaded the seyd Pope to take frō the tēporall princes the whole power & autorite of makynge bysshoppes and abbotes, declarynge vnto hym, what cōmodyte and profyte he myght haue by the same, He taught hym also many other tyme

A Sathā

A rebell.

A search

Suggestyon.

fyne properties and feates, how to playe the Pope in dede, and how to become a full Antichrist in length and in bredthe, in pryde and in all other vngodlynesse Loke Mathew Paris, and Johan Lapgraue.

☞ Anselmes good deuocyon and prayer for women.

1089 Knulphus and Treuisa sayth, that whan thys Anselme was yet but a poore abbot, in a certen counsell holden at Turon in ffraunce, Pope Vrbane at hys instygacyon enacted it, that the Jewysh sabbot shulde be altogyther turned to the seruyce of our ladye, and that euery daye in the weke her mattens and houres shuld be sayd of all the whole clergye. Wherin I wolde this poynt to be specyally marked of all my readers. In the respondes afore, *Te deum* at mattens, & in the anteme after *Magnificat* at euēsonge was thys solempne petycyon both songe and sayde. *Ora pro populo, Interueni pro clero, intercede pro deuoto fœmineo sexu.* Praye for ỹ people, be a gracyouse meane for the clergye, and make intercessyon for the deuoute kynde of women. Jt thys deuoute kynde had bene taken for the whole kynde of women, it had neuer bene placed so nygh the clergye. But surely it was some partycular kynde of women, that they there so bytterly prayed for. And not only

Petycyō

women.

only of them, that gaue aultre clothes and towels, waxe cãdels and eches, masse gro tes and trentals, but also of them that ser- ued their other secrete nedes, whan the na turall heates were importable. Tush, they neuer had hartes to do so great thynges, and contynually for nought, but a prouo- kynge cause there was in the waye. Tru- ly thys was a frendly foundacyon of An selme for prestly women, though he were not verye frendely to their marryage, as afterwarde shall apere. What wurthie ac- tes he ded in the other .iij. counsels, at Cle remount, Baren, and Rome, the processe folowynge shall wele declare. frendly

☞ Hys craftye conueyaunce in those .iij. counsels.

IN the yeare of our lorde a M. and xcvi. Vrbanus helde a generall coũ sell at Cleremount in fraunce, wher as by the subtyle persuasyons of Anselme, he moued the Christen prynces to warre vpon the Turkes and Saracenes for the defence of Hierusalem and recouer of o- ther noble cyties of the holy lande, as they called it, gyuynge them a crosse to fyght vnder. And thys was chefely to occuppe their pdell heades, whyls they were practysynge and bryngynge to passe other matters for the full establysh- ment of Antychristes regne. Neuer was there suche a knauerye practysed 1096 Practy- ses.

vndre so precyouse a colour, as was thys wynnynge of Hierusalem. Marke it for ỹ space of more than .v. hondred yeares. ffor vndre that they brought all their falle packynges to passe, dempnyshed the temporal power, wrought all their mischefes, and made themselues ryche without measure. The next peare after, to occuppe the tyme, was an other counsell holden at Baren in
1097 Apulia, where Anselmus played the man, dysputynge agaynst the Grekes for hauyng leuened breade in their communyon and for admyttynge the marryage of prestes, though the chronicles name an other thynge. ffor Sigebertus sayth, that Michetas a learned Greke and monke of Cõstantynople, had written a lytle afore, *de azimis Latinorum ac sacerdotum nuptijs*, of the vnleuened breade of the Latynes and the necessary wynnyng of prestes, against ỹ blasphemyes of the bysshop of Rome. Michetas.
In the
1098 great synode at Rome the next peare after that, was the stallynge of prelates and admyttynge to benefyces clerely takẽ awaye from the temporall rulers by the whose cõsent of that counsell, at the importune callynge on of our Anselme, all laye men beynge accursed that from thens forth shuld attempt it. I tolde ye afore, they wolde wõders wurke wonders, whan they were ones frõ home that shulde haue cõtrouled their doynges. *Matthæus Paris, Rogerus houeden, Radulphus*

dulphus de Diceto, Thomas rudborne, Ioannes Capgraue, & alij plures.

☞ A wonderfull ouerthrowe of the temporall power.

SIgebertus, Vincentius, Mathew Paris, and dyuerse other writers reporteth, that in these .iij. coũsels they both renewed & confirmed the wycked decrees of Pope Hildebrande. Moreouer they enacted that the churche, as they thã called their shorlynges, shuld be fayth full amonge themselues, shuld outwardly profesle a chastyte, & be clerely exempted from the lape powee. They ordayned that bysshoppes, abbotes, and prestes, shulde in no wyse receyue any spirytuall promocyons of prynces or kynges, neyther yet of any lape person, but only of the Pope for moneye, and that they shulde not medle with handy labours, whyche they called worldly occuppenges, but leade all theyr lyues in a slouthfull ydelnesse. They appoynted the lape people to fast ỹ lent, their masmongers and shauelynges Septuagesime, aduent, rogacyon dayes, and quatertemper, and their whorysh orders only to be gyuen on their fastynge dayes. They ordayned also that he which robbed a prelate, shulde be outlawed, and he that strake a prest, shulde be accursed. They decreed ỹ kyndredes shuld not marry to ỹ bñ. or biij degre in bloude, in peyne of their great

Coũsels

for lucre

Actes

cũrse,

curse, that laye men shulde bye no tythes, that none shulde be chosen bysshoppes vnlesse they were prestes or deacons afore, neyther yet any prestes sonnes admytted
Mōkes. to holy orders, except they had bene professed monkes, All this hath Mathew Paris, *li. ij. historiæ Angloꝝm* Such iolye buyldynges had the Babylon buylders, whyls the vnbyscrete pryuces of Christendome were fyghtynge for Hierusalem amonge ỹ Turkes, they keppyng their wyues warme tyll they came fole home agayne. A conueyaunce was thys, I thynke neuer any so wylye and subtyle afore.

☞ Blasphemyes are vttered agaynst God and hys Christ.

Make spede. IN thys laste counsell of Rome, as in the closyng vp of the whole, they went more sharpely to worke than afore, Symeon of Durham and Roger Houeden sayth, in their chronycles. For than they gaue open sentence of excommunycacyon vpon all laye persones, what so euer they were, that shulde from thens forth exhybyte any spirytuall promocyons, vpon them also that receyued them of their handes, eyther yet shulde consecrate any
A curse. suche receyuers. Moreouer they accursed all them that for benefyces or other promocyons shulde serue any great man,

kynges

kynge, prynce, duke, or earle, of the lapte. ffor it was vnsemynge (they sayd) yea, they called it a thynge very execrable and wycked, that the handes whyche were conuerted into so hygh wurkynge, as was graunted to no Angell, that is to saye, to create hym wyth their crossyn- o deuils
ges whyche created all (o abhomynable Antichristes) and to offer hym vp for mannys redemcyon, whyche redemed all (o theues and sowle murtherers) vnsemynge it is (saye they) that their holy handes shulde be brought to suche a slauerye, as to be subiect to those spithye handes (o hypocryte knaues) whyche both daye and nyght are polu- Blas-
ted wyth shamefull touchynges, rob- phemy
beryes, and bloude shede. Thys was the closynge vp of that wycked counsell, the prestes clappynge their handes for ioye. Whyche turned all Christendome to a most heaupe ruyne, as hereafter wyll apere. *Simeon Dunelmensis, libro secundo. Rogerus Houeden, libro primo Radulphus de Diceto, & Capgraue.* What was this counsell els, but the mouthe of the beast speakyng blasphemyes? Daniel. vij. & Apocal. Amouth
xiij. Though these matters were first proponed at Cleremount in ffraunce, and after enacted at Baren in Apulia, yet were they not so straygtly knyttt vp tyll they came to Rome.

Marke

Marke the good conuepaunce.

☞ Anselmus, made Pope of Englande for hys practyses.

Sorcerpes.

For the wyttie inuencyons, forecastynges, polecyes, dysputacyons, & other laboryouse assayes of Anselme about the ouerthrowe of pryncely autorpte, and vprearynge of Antichrystes tyrannp, and for hys earnest pronocacyons to haue them perfourmed in ỹ crafty wurkynges of Sathan, to se hym horyblp, honourablp I shulde saye, rewarded for hys paynes, Pope Urbanus appoynted both hym and them that shulde afterwarde succede in the patryarcall seate of Canterbury, to sytt at hys ryght fote in euery generall counsell, and that he also ratifyed by a specyal decre. And thus was it proclamed whan that place was gyuen hym, in the opẽ synode. *Includamus hunc in orbe nostro, tanquã alterius orbis Papam.* Lete vs include or admyt thys man in our worlde here, as ỹ Pope of an other worlde, meanynge great Bpytayne or England, whych the old cosmographers and famouse hystoryanes called an other worlde, for so much as it semed from the great worlde by sea dyuyded, as Virgyll also sheweth in his Bucolyckes. Neuer was there any place peculyarly appoynted to the archebyshoppes of Canterbury afore that daye. All this hath Thomas Rudborne *in medulla chronicorũ*,

A seate.

Englãde

Johan

Johan Capgraue in a maner confirmyng the same, where as he calleth him the Apostle and patryarke of the other worlde. I haue alwayes bene of thys opynyon, that S. Johans Apocalyps hath as wele hys fulfyllynge in the partycular nacyons, as in the vnyuersall churche. I speake it here for Anselme, whych was the great Pope or Antichryst of Englande. Marke it hardely in hym, and a great sort more of hys wycked successours. A pope.

☞ The chastyte of Anselme, and death of kynge Wyllyam.

ANselme anon after departed frō hys holy father Urbanus, as he myghte wele spare him whan his turne was ones serued, and so came to Lyons, where as he remayned tyll ỹ death of kyng Wyllyam Rufus. In the meane tyme for hys recreacyon, (Johan Capgraue sayth) he sumtyme resorted to Hugh the abbot of Clunyake, and to hys prayty nōnes at Marceniacum. I thynke not the cōtrary, but it was to ease hym of some great burdene. 1099

ffor Roger Houeden, Mathew Paris, & other writers affirmeth, that he had a nephewe called *Iunior Anselmus*, whych after the rule of the Romane prelates, is as muche to saye as a sonne. He beheld it in a vision at Lyons (they saye) how S. Albone and other Englysh sayntes, sent fourth an euyll spryte to slee the sayd kyng Wyllyā, A sonne.

ffor

for oppressynge their abbeyes. But I beshrewe their cruell hartes, their preuy legerdemaynes were not muche to be trusted, that kynge so sodenly slayne. They fayne in an other fable, that he tare with his tethe Christes fleshe from hys bones as he hyng on the roode, for withholdynge the landes of certen bysshoprykes and abbeyes, Polydorus not beynge ashamed to rehearce it. Some where they call hym a reade dragon, some where a fyery serpent and a bloudy tyraunt, for occupyenge the fruites of their vacaunt benefyces about hys paryncely buyldynges. Thus raple they of their kynges wythout eyther reason or shame, in their legendes of abhompnable lyes. Lyke Eadmerus, Helinandus, Vincentius, Mathew of Westmynstre, Rudborne, Capgrane, Wyllyam Caxton, Polydore, and others. Wher euer heardе ye afore, that their superfluouse, vdell, and slowe belly lumpynges were Christes fleshe? eyther yet that an olde paynted roode had fleshe? Lete not thys be forgotten.

A fable.

Rapiers

☞ Kyng Henry marryeth a votary without dyspensacyon.

1101. HEnry the first of that name, constytute kynge, Anselmus returned into England agayne, & marryed hym to a professed nonne of Wynchestre, called Maude, whych was the doughter

of

of Malcolme the kyng of Scottes. Much a do had her father and mother, cõfessour and abbesse (Mathew Paris sayth) to perswade her to thys marryage, and to obtayne her consent in the ende, by reason of her former profession and vowe. Yet cursed she the fruite that shulde come of her body, whyche afterward turned her chyldren to great mysfortune (Polydorus sayth) for therupon were her two sonnes Wyllyam and Richarde drowned in the sea, and her doughter Maude the empresse an infortunate mother in bryngynge forth Henry the seconde, whyche put vnto death holy Thomas Becket. Here was (I trowe) no bad iudgement. As scrupulose as Anselme was in other causes, yet founde he no faulte in thys marryage, whan he coupled them togyther, neyther sought he to haue that vowe dyspensed with. If Ranulphus and Treuisa be brought in to proue her vowe a dissymulacyõ, and that the sayd Anselme so founde it. I haue Mathew Paris, Rudborne, Polydore, and other autours more to confound them, which largely hath declared it a full vowe & profession. But of one thynge I sumwhat maruele, why they and Wyllyã of Malmesbury shulde iudge it an vnwor thie marriage, & cõmende her for spending her substaũce so prodigally, vpõ syngars, mynstrels, & poetes, delyghtynge in their

Pll chaũge.

No faulte.

Judgementes.

halettes and vayne prayſynges, & oppreſſynge her tenauntes to mayntayne them. *Guilhelmus Malmeſburienſis, li. v. de regibus, & Ranulphus li. viij. ca. xvi.*

☞ Anſelme wurketh wyles, and Randolfe playne treaſon.

A practyſe.

Some writers haue thought, ſpecyally Mathew of Weſtminſtre, that Anſelmus bare with kynge Henry in thys matter concernynge hys marryage, to wynne hym in an other muche more worthie & profytable purpoſe. For in that generacion they are more wyſe (Chriſt ſayth) than are the chyldren of lyghte. Luce. xvi. But he fayled of hys purpoſe at that preſent. For immedyatly after ỹ kynge made Reinalmus ỹ queues chancellour, byſhopp of Herforde without the clergyes electyon, and put hym in poſſeſſyon without the Popes autorite, contrary to the othe of hys coronacyon, as teſtyfyeth *Radulphus de Diceto*, Mathew Parys, and Roger Houeden. But whan Randolfe the byſhop of Durham, whome the kynge put in the Tower of London for op preſſyon and yll rule keppynge, had ones broken out of the pryſon in the dronkēneſſe of his kepers, and fledde into Normandy, perſuadynge duke Robert Courtoys, to ſubdue the kynge hys brother, and ſo to vſurpe hys crowne, promyſynge alſo that he had made hym frendes within ỹ lande by hys

Lyke a kyng.

Rādolfe

by hys secrete counsell and letters. In hys commynge (as the sayd duke toke it ones vpon hym) a great commocion was within the realme, the prelates freshly reioycynge therat, and causynge it to be noysed a broade, that thys soden mutacion was, for that kynge Henry had disobeyed their holy father of Rome, defeated hys eldar brother, and marryed Christes professed spowse. And al this they subtylye had practysed, to take the peoples hartes from him that he myght the more easely haue bene subdued (as they thought) to their commodyte. Yet God of hys great mercye gaue hym than, as he ded oft after that, the victory ouer hys enemyes vnloked for, to their vtter shame and confusyon. *Matthæus Paris, & alij.* Practise

☞ The chast procedynges of dyuerse holy prelates.

IN the same very yeare, whych was the yeare of our lorde a M. a C. and one, Thomas the archebyshopp of Yorke, surnamed the eldar, whome Lanfrancus proued a prestes sonne afore pope Alexandre the seconde, as is vttered afore, departed the worlde. Thys Thomas had a nephewe (Ranulphus sayth) called also Thomas the yongar. Ye knowe what a nephewe is by the rules of Rome, whose foresteppes the fathers most studyously folowed in that age as naturall subiectes 1101 ñ. Tho. mas.

and chyldren of their creacyon. By ryght he shulde haue folowed hys father in that offyce, as a naturall inheritour to the myter, but he was preuented by one Gerarde (Wyllyam of Malmesbury, Ranulphe, & Roger of Chestre saith) which was a man as the commen fame went, gyuen all to le cherouse lyghtnesse & to sorcerouse witchcraftes. ffor whan he on a tyme was foūd dead in an herber, a boke of curiouse artes was foūd vndre his pyllowe, made by Julius ffirmicus, whom he vsed to reade to himelfe in the none tyde. ffor ỹ whych his owne clergye wold scarsely suffer hym to be buryed wout the church vndre tyles or soddes of the grasse. Roger Houedē sayth, that thys pongar Thomas at the last beynge archebyshop of Yorke and lyenge in extremes, was persuaded of hys physycyanes to take to hym a woman for remedy of hys dysease, whyche he vtterly refused to do, and so dyed. If thys were true, as I much doubt of it, than was he a phœnix in that generacyon, for Wanpel sayth, that their hartes shulde be set all vpon women Dane. xi. But who so euer shall resort to hys doctryne and fruytes in Antichristes prelacie, shall fynde hym a birgyne of a farre other sort than Christe hath allowed in the scryptures.

Gerard.

1114.

doctrine

☞ Prestes marryage condempned of our Anselme.

Henry

Henry of Huntyngton in the first boke of hys chronycles sayth, that in the yeare of our lorde a M. a C. ij. which was the iij. yeare of kyng Henry the first, at the feast of S. Michael the archangell, Anselme the archebyshopp of Canterbury helde a great counsell at London, at Westmynstre some chronycles hath, whyche is all one. Kynge Wyllyam Rufus for hys tyme, wolde suffre the clergye to holde no such assemblyes, and therfore they mortallye hated hym. In the which counsell (sayth the sayd Henry, Roger of Westchestre confirmynge the same) he forbad the prestes of Englande their wyues, neuer afore ỹ daye prohybited. Mark this. Whyche semed to many (saye they) a very pure relygyon, but some men there were whyche thought it a matter full of parell, and wolde not haue had it so passe, least the prestes professynge a chastyte aboue their strengthes, shulde therby fall into most horryble kyndes of fylthynesse (a Christen sentence) to the great blemysh and shame of Christianyte. And bicause I wolde thys poynt to be the more earnestly marked of my readers, to the confusyō of antichristes bullish buggerers of Anselmes & Hildebrandes brode, I put herey̆ very wordes of those autours, as they stād in their latine workes. *In quo concilio (inquiūt)*

1102.

Mariage.

Sodometrye

Anſelmus prohibuit uxores ſacerdotibus An-
marke it *glorum, antea non prohibitas. Quod quibuſdã*
mundiſſimum uiſum eſt, quibuſdam periculo-
ſum, ne, dum munditias uiribus maiores appe-
terent, in immunditias horribiles ad Chriſtiani
nominis ſummum dedecus inciderent. ¶ For o-
ther Engliſh writers ſheweth not the mat
ter ſo ſpuely, as doth thys Henry & Roger.

☞ The actes of Anſelmes great ſpuode.

Actes

IN firſt they enacted in thys counſell, by vertu of Hyldebrandes conſtytucyon and Vrbanes Bulle, that the horrybleꝺyce of ſymony ſhulde be condempned for euer, whyche was not commytted whan they ſolde biſhoprycke, abbeys, deanerye, prebendes, orders, dedycacyons, conſecracyons, benefyces, or any other eccleſyaſtycall doynges or promocyons, but only whan the kynge or any other laye perſone ded gyue them or diſpoſe the. Thys was their ſpirituall meanynge.

Next vnto that, they enacted, that no archedeacon (they ſpake of no byſhoppes)
Exẽpt. preſte, deacon, ſubdeacon, collygener nor canon, ſhulde from thens fourth marry a wyfe, nor yet kepe her ſtyll, if he had bene marryed to one afore. They ordayned alſo that a preſte keppynge company wyth hys wyfe, ſhulde be iudged vnlawfull, & that he ſhulde ſaye no maſſe, & if he ſayd maſſe,

that

that it shuld not be hearde. They charged that none were admytted to orders from that tyme forward (marke the tyme) vnlesse they professed a chastyte, neyther yet that any prestes sonnes shulde clayme by heretage the benefyces of their fathers, as the custome had alwayes beue. Other actes they made there els, concernynge prestes garmentes, shaupnges, shopnges, offerynges, tythynges, burynges, buyldynges, confessynges, eatynges, and sleppnges (no preachynges) to folyshe to be rehearced. Loke the boke of Anselmes. ccc. lxvij. epystles. Se here hardely, if the kyng were not as wele dyspatched of hys prynce ly power and autorite one waye, as the prestes of theyr wyues an other waye. O wylye wurkers in that kyngedome of inyquyte. Nothynge was done here bythe worde of God to hys glorye, but by the bishop of Romes autorite to their vayne glorye. Chast professiō

Al a like

☞ Penaltees for them whych broke these actes.

BEsydes their synodall actes, these iniunccions gaue they to the prestes whych were dyuorced. ffirst that they and their wyues shulde neuermore mete in one howse, neyther yet haue dwellynge within their parrysshes. If any of them shulde be accused by. ij. or. iij. wytnesses, and coulde not pourge hymselfe Iniunctyons.

agayne by fyue able men of hys owne or-
dre, he shulde be iudged a transgressour of
the statute, deprued of hys benefyce, and
made an infame or be put to the open re-
Shamed proche of all men. He that rebelled, or in
contempt of their newe statute helde styll
hys wyfe, and presumed to saye masse,
vpon the .viij. daye after shulde be solemp
nely excommunycated. All archedeacons
Forfay- and deanes were straygh[illegible]ly sworne, not
tes. to colour their metynges, neyther yet to
beare with them for monye. And if they
wolde not be sworne to thys, that than
they shulde lose their offyces wythout re-
couer. All the moueable goodes of them
that were proued to transgresse the for-
mer statute, remayned as forfaytes to the
bysshoppes, their poore wyues condemp-
ned for commen whores. *Anselmus in epi-
stolis.* Neuer was there any tyranny a-
gaynst the ley ordynaunce of God, lyke vn
to thys tyranny of Antichryst, sens the
worldes begynnynge, neyther vnder Pha
rao, Antiochus, Nero, nor yet Diocleсya-
ne. All thys tyme was not the shamefull
Buggere- sodometry, whych secretly lurked among
rers. the ydell monkes, ones reformed nor yet
spoken of. Was it not happye (thynke
yow) for Englande, that these fylthie bugl
dynges of Antichryst, had ỹ good helpe of
Whynchesters bowes of .xxi. yeare, to vp
1539. hold thē whan they were droppyng away
in this

in this lattre age? If ye consydre it well, ywys it hath passed all stage playe.

Abbotes deposed, and prestes in Northfolke deprued.

IN this solempne counsell a great nombre of abbottes were deposed and dysgraded, chefely these by name. Gupe the abbot of persconr, Aldewyne the abbot of Ramsepe, Wymunde the abbot of Tauestoc, Godrych the abbot of Peterburgh, Haymo the abbot of Ceruel, Agelrych the abbot of Wydeltō, Richard the prpour of Help, Robert the abbot of S. Edmondes Bury, the abbot of Wycelnep, the abbot of Stoke, & certen others. I thynke it was for hauntyng of whores, or for bandy rule keppyng. ffor Simeon of Durham, Radulphus Niger, Roger Houeden, Johan Euersdene, and other hystoryanes report, that they lyued without all honestie. Byshopp Herbert of Norwych had muche a do with the prestes of hys dyocese anon after this counsell. ffor they wolde neyther leaue their wyues, nor yet gyue ouer their benefyces. Wherupon he wrote to Anselme the archebyshopp for counsell, what was to be done therin. Whyche Anselme requyred hym by writinge to persuade the people of Northfolke and Southfolke, that as they professed a Christianite, they shuld subdue

Abbotes

ffor whores.

Herbert.

them as rebelles agaynst the churche, and vtterly dryue both them and their marryed wyues out of the contrey with rebukes and shame, placynge monkes in their rowmes. Loke the C. & lxxvi. epystle of Anselme. This was the reuerence that the fallen starres had in those dayes of hypocrysye, to that holye ordynaunce of marryage, whych God had prouyded for mannys naturall necessyte. O subtyle Sodomytes, how deuylysshely demented yow mennys eyes in that age, that they ded not perceyue your wycked sorcerys?

Anselme

☞ The raylynge ryme of a folysh monke.

Aiestar.

ABout the same tyme a malycyouse mõke or beast without all good learnynge, made these folysh verses in dysprayse of the marryed prestes, and set them vpon doores and postes, to cause the people to abhorre thẽ for their marriages.

O male uiuentes, uersus audite sequentes.
Vxores uestras, quas odit summa potestas,
Linquite propter eũ, tenuit q̃ morte trophæũ.
Quod si non facitis, inferni claustra petetis.
Christi sponsa iubet, ne presbyter ille ministret.
Qui tenet uxorẽ, domini quia perdit amorem.
Contradicentem, fore dicimus insipientem,
Non ex rancore, loquor hæc, potius sed amore.

Ye prestes that lyue so naughtyly,
Heare these my verses by and by.

Babylõ.

Your

your wpues forsake, whome God doth
hate,
ffor the lambes sake immaculate.
If ye do not, ye shall to helle,
The spowse of Christ bad me so telle.
She wylleth no preest, any masse to sape,
Whych hath a wyfe, but that he decape.
We call hym a fole, that beleue not thus,
I speake not of hate by swete Jesus.

Monke-
lyke.

Thys founde I at Ramsepe abbepe, in a lyttle treatyse *de monachatu*. Was it not good stuffe to confounde preestes marrpage with? Where founde thys raskal mõke, that marrpage was a naughty lyfe? epther pet that God euer hated the wyfe of a preste? consyderynge that Abraham, Aaron, and Peter, pleased their lorde God in marrpage. Who wolde for righteousnesse thretten helle, but a fylthie Antichrist knaue? Neuer was it Christes dere spowse that forbad the mynystracyon of a marped mynyster, but the sorcerouse synagoge of the deupll. They are godly wyse that withstande this hypocresy of Sathã, and no foles, though thys beastly fole so call them, of a syghtfull hate agaynst the berpte of the lorde.

Good
stuffe.

Anti-
christ.

☞ The earnest resystaunce of Yorke dyocese.

Erarde the archebyshop of Yorke, whan he was ones satled at home after the aforesayd great counsell, laboured

laboured to sett that waye of wyckednesse in hys prouynce of Yorke, that Anselme had planted afore hym in the prouynce of Canterbury. ffor as the kynges had their regyons of God, so had these sorcerers their sorted out prouynces of the tyraunt of Rome, and wolde be aboue them within their owne nacyons, as their wycked maistre wolde be aboue God in hys monarchycall meddelynges. Whan thys Gerarde had begonne hys feates, to depryue the prestes of their wyues, not only ded they knytt hym vp with bytynge wordes, but also they manfully reasoned, argued, and dysputed with hym. And whan that wold not helpe, they sharpely threttened hym and reuyled hym, sayinge, if they myghte not by the newe statute holde wyues of their owne, they wolde not spare the wyues of their neybers, make what lawes they wolde. Profession of chastyte wolde they none make, otherwyse than was their olde custome. Neyther coulde he cause them by any persuasyon to take their newe orders, whyche had none orders afore, for doubt of the bowe annexed newly to them. And muche a do he had with the archedeacons sonne, whome for a certen summe of monye he had made sure of hys fathers lyuynges afore hys dysseace. Bicause it was done afore that great synode, he wolde gladly haue

Gerard.

Wyues

for lucre

haue dyssolued it, but it wolde not so come to passe. Loke the epystles of Anselme, in the lattre ende.

☞ Another Synode at London for Sodomytes.

IN the next yeare after thys great counsel at Westmynstre for prestes diuorcementes, which was the yeare of our lorde a M. a. C. and. xij. rumours and complaynutes were brought to Anselme, that the lande was sore replenyshed with the execrable vyce of Sodometry, sens the clergye was inhybyted marryage. Thus entered in thys plage here, with the wyckednesse of the Romanes for our vnbeleues sake, as S. Paule afore prophecyed, Roman. i. Than was Anselme compelled to call an other counsell at Paules within London, where as he specyally enacted it amonge other matters, that euery sondaye in the yeare, the Sodomytes shulde be pronounced excommunycate. *Ranulphus. Rogerus & Treuisa.* He ordayned also that no cattell shulde be sold that daye, to seme to sytt vpon other matters so wele as vpon ẏ, & sumwhat to shadowe ẏ filthienesse of his masmõgers. Wilye wer ẏ wurkers in ẏ wicked generaciõ, to blind so ẏ syght of ẏ symple. The acte for Sodometrye was this. *Sodomiticum flagitium facientes, & eos in hac uoluntate inuentes, graui anathemate damnamus, donec pœnitentia & confessione*

nor. a synode

An acte.

confessione absolutionem mercantur. Wyth a greuouse curse we condempne both them that occuppe the vngracyouse vyce of sodometrye, and them also that wyllyngly assyst them or be wycked doars with them in the same, tyll suche tyme as they maye deserue absolucyon by penaunce and confessyon. Is not here (thynke yow) good matter, and relygyously handeled? Wher was the learnynge of the lorde, yea, where were godly gouernours in tyys wycked age? Wh that the people of God shulde be ledde by such helhoundes and theues, as these sodometrouse shauelynges were.

Sodomytes.

☞ A generall curse agaynst Buggerers.

Now foloweth the rest of thys acte, marke it (good reader) & thou shalt beholde these holy canonysed deuyls in their owne ryght colours.

Saintes

Qui uero in hoc crimine publicatus fuerit, statutum est, siquidem fuerit persona religiosi ordinis, ut ad nullum amplius gradum promoueatur, & si quem habet, ab illo deponatur. Si autem laicus, ut in toto regno Anglie legali sua condignitate priuetur. Et ne huius criminis absolutionem ijs qui se sub regula uiuere non uouerunt, aliquis nisi episcopus deinceps facere præsumat, Statutum quoq; est, ut per totam Angliam in omnibus ecclesijs & in omnibus diebus dominicis, excommunicatio præfata publicetur ac renouetur.

An acte.

Jtis

It is enacted, that what so euer he is, that is noysed or proued to be of thys wyckednesse, if he be a relygyouse persone, he shall from thens fourth be promoted to no degre of honour, and that whych he hath alreadp shall be taken from hym. If he be a lape persou (a secular preste he meaueth) he shal be depriued of al his fredome within the lande (of benefyce he meaneth) and be no better than a forayner. And bicause that none els but a bpshopp shal presume to assoyle them that be not professed monkes, it is also enacted, that on euerp sondape in ỹ peare, and in euerp parepsh church of Englande, the sepd excommunycacyon or generall curse be publyshed and renewed. Thys shall pe fynde in the volume of Anselmes eppstles. Beholde (I prape pow) how nycely this matter is touched. Iwys pooze matrymonye thou cannyst fynde no suche tendre handelynge. No, thou shalt not dwell in the monasteryes, neyther yet abyde within the dyocese.

Lape preest.

Publyshed.

☞ A ryght vnderstandyng of the same.

SE how thys most shamefull matter of bugrery is vntowardly tossed and conuayed here of these beastly buggerers, the complayners therof fynely lawhed to scorne. So haue these holye fathers by their good discressyons qualyfyed the matter, that by confessyon and penaunce

Conueyaunce.

penaunce without repentaunce, of their owne appoyntynge, maye be able to dys-charge them. If he be a religyouse father, as they haue appoynted religyon, he shall haue nomore harme but the losse of his dig-
Tēderly nyte tyll they restore hym agayne. But if he be a laye man, he shal lose his fredome, that is to saye, if he were a secular preest, or one vnpreested by them, he shuld clerly lose his benefyce, prebende, or other ryupnge, some sodometrouse monke takynge ỹ profyghtes therof. None myghte dyspence with a laye preeste, but hys bysshop, whych than was most commenly a monke, to dyspatche hym of hys ryupnge at hys plea-
Practise sure. A buggerysh monke myghte be assoyled of his owne abbot at home, & remayne styll a fylthie buggerar for terme of lyfe, & neuer fele harme of it. This generall curse was only for preestes, deacons, subdeacōs, canons, and college men, whych the yeare
Buggerers. afore thys ryued honestly in marryage, and now were becommen prodygyouse buggerers, as the monkes were in their clo-ysters, for want of their naturall wy-ues. The monkes were not threttened to be vnder thys curse, bicause they had vowed a symulate chastyte, and bicause that what myschefe so euer they ded, the monasterys walles were able to hyde it.

☞ This curse is publysshed,

and

and agayne dyſolued.

ANſelmus after this, declared by a large eppſtle to his archedeacon Wyllyam, what ordre he and the curates ſhulde take in the publyſhynge of thys generall curſe or excommunicacyon for buggerye. He wylled them to ſhewe fauer in penaunce genyuge vnder hys autorite, as wele to them that were ignorannt of the conſtytucyon that was made, as to them that ſynned afore the acte. He admonyſhed them alſo to conſyder their ages, and to waye their contynuaunces in that ſynne, with other circumſtaunces more, and whether they were ſuch as had wyues afore or naye, that they myght ſo loſe their benefyces. Anſelmus *in epiſtola.* CC. lxxviij. We wold wonder to heare the whole tragedye. Here was a great reformacyon of thys horryble ſynne, wythout takynge awaye of the cauſe. O wycked and abhomynable hypocrite, though thou be now a canonyſed deuyll. But marke I praye yow, what it came to in the ende. Thys generall curſe was called backe agayne at the inſtaunt ſute of the monkes. Ye muſt knowe than, it towched them. They perſuaded to Anſelme, that the publycacyon or openynge of that byll, gaue kyndelynges to the ſame in the har-

Wyllyã

A rope

Hypocrite.

A craft.

tes

hartes of ydel persones, mynystryng occasyon of more boldenesse to do the lyke. So that it hath contynued euer sens in the clergye vnpunnyshed. *Ranulphus Cestrensis*, *Rogerus Cestrensis*, & *Ioannes Treuisa*. I wold they had as wele considered, that the secrete occuppenge therof amonge themselues, had bene a most manyfest sygne of their dampnacyon. But that the bryde beastly asses remembred not, for styll it was norysshed in the monasteryes, & none yll spoken of it, to the vtter perdycyon of thousandes.

No, not so.

☞ Anselmus is at contencyon wyth the kynge.

A strife.

IN the ende of thys yeare, a contencyon fell betwyn Anselme and the kynge, and thys was the full occasyon therof. The kynge had made one Roger which was his chaũcellour, bishop of Salisburye, and an other Roger whyche was hys larderer, the bysshop of Herforde, for Reinalmus had gyuen it ouer, he made also Wyllyam Gyfforde the bysshopp of Wynchestre. Thys myghte the kynge do by the lawes of God, for Dauid, Salomõ Josaphat, and Ezechyas, amonge the people of God had done the lyke, & were allowed in it. But bycause it was restrayned by the bysshopp of Rome, thys Anselme swelled, fretted, and wared so madde, that he wold neyther consent to it (Radulphus

Lawful

de Diceto

de Diceto sayth) neyther yet confirme thē, nor communycate or talke frendely wyth them. But sygghtfully and malycyously he called them abortyues or chyldrē of destructyon, dyscapnously rebukynge the gentyll kynge as a defyler of relygyō and polluter of their holye ceremonyes, as wytnesseth Polydorus. With this vncomely outrage the kyng was muche displeased, as he myght full wele, & required Gerard ꝑ archebishop of yorke, as he ought him allegeaūce, to cōsecrate thē, which without delaye he performed, sauyng to Wyllyam Gyfforde whych refused it for doubte of Anselme. Thus in a great heate he ones yet agayne departed the realme with his dysgraded abbottes and the sayd Wyllyam Gyfforde, makyng of the kyng a sore complaynt to hys holye father as he came ones to Rome. The kyng anon after sent hys messengers after hym, to declare the truthe, that is to saye, bysshop Herbert of Norwych, bysshopp Robert of Lychefelde, and Wyllyam Warelwast hys trusty and famylyar counsellour, whyche in the ende depryued hym both of landes and goodes in the name of the sayd kyng.

Anselme

to Rome

Warelwast.

Simeon Dunelmensis, Rogerus Houeden, Matthæus Paris, Matthæus VVestmonasterien sis Ricardus præmonstratensis, Ranulphus, Euersden, Capgraue, Caxton, & Fabiane.

& The matter on both sydes debated at Rome.

Paschalis. UPon a daye whā the matter shuld be reasoned afore Pope Paschall, Willyam Warelwast the kynges atturney stode fourth in defence of hys cause, constauntly allegynge in the ende, ꝑ the kynge wolde not lese the autorite of inuestynge or admyttynge hys prelates within his owne dompupon, for ꝑ crowne of hys realme. Wherunto that proude bysshop of Rome made this spightfull lewde answere. Though thy kynge (sayth he) wolde not lose the gyuynge of spirytuall promocyons in Englande for the losse of his crowne, as thou hast sayd here. Antichrist. Knowe thou thys determynatly, I speake it here afore God, that he shall not obtayne it at my hande, though he wolde also gyue his heade and all. O arrogaunt Antichrist, ful rightly shewest thy selfe. This hath Mathew Paris, *li iij. Anglorum historiæ*, and Johan Capgraue. When Anselme was about to haue pleaded hys owne cause there, thynkynge to haue had therin the Richard assistence of Richarde the prpour of Helye, whyche was a man that tyme both wyttie and learned, he vtterly fell from hym, and toke the kynges part very earnestly, confutynge all hys false accusacyons and malycyouse detractyons, for the whyche in hys returne the kynge shewed hym

hym muche fauer, as *Radulphus de Diceto* reporteth. Anon after Anselme intreated for hys dysgraded abbottes and vnconfirmed prelates, whyche was graunted foorthwith, and they restored to their dygnytees. ffor that gentyll seate (Mathew Paris sayth) was neuer wonte to fayle, whan eyther reade or whyte came in the way. The nexte yeare after was Anselme clerely forbyd to returne into Englande, vnlesse he wolde obserue the good lawes of the lande, whyche he refused to do, the seyd Mathew sayth. restored.

☞ The conueyaunces of Anselme by epistles and writynges.

Whan ỹ kynges messengers were returned home agayne with these croked newes, and with strayght commaundement from the cruell bysshop of Rome, that he shulde neuermore intermeddle with appoyntynge out of prelates or by gyuynge to them the ryng and pastorall hoke, but to leaue it onely to hys absolute autorite, he was sore displeased, tur ned all the possessyons & ryches of Anselme to his own vse. What letters & craftv counsels, blasphemouse bablynges and abhominable wrastynges of the scripturs went betwyxt that lewde bysshopp of Rome and Anselme, for the space of .iij. yeares after, it wolde requyre a great ffrom Rome. Vnauey-rye,

felde of matter to shewe, as I fynde in hys epystles. Moreouer it is a wonder to beholde there, the subtyltye that thys Anselme vseth, to bringe hys deuylysh purpose to passe, for deuynyshment of ỹ Christen princes auctorite and augmentyng of Antichristes vsurpacyon. That prynce he flatereth to quyet ouer hys ryghte, and an other he commendeth in hys folyshnesse ỹ hath done it already, their folysh wyues alwayes laborned to put the cause forwarde. That doltyshe preste he prayseth, wyych hath contempned hys princes liberalyte, to an other he promyseth muche hyghar promocyon. These are the ingynes of a crafty deuyll, if ye marke them. subtylte.

Hys letters to syster ffrodelina, syster Ermengarda, syster Athelytes, syster Eulalia, syster Mabily, and syster Basyle, to Maude to abbesse of Caen in Normandy, and to Maude the abbesse of Wilton here in Englande, declareth hym to be very famylyar with nonnes. *Ex epistolis Anselmi.* Systers

He also made a treatyse about the same tyme, called *planctus amissæ virginitatis*, a bewaylynge of mayden hed lost.

¶ The first ordre of typpet men, or secular prestes.

1106. IN the yeare of our lorde a. M. a. C. vi. he begannne first the ordre of Sarisburianes, Mathew Paris sayth. What maner of ordre this shuld be, I can not

not coniecture, vnlesse it were the ordre of portasse men, typpet knightes, or newe shauen sir Johans, professynge the vnsauery vse of Sarum. By lyke whan these men were ones clerely separated frō their marryed wyues, they were at the last contented at their bysshoppes suggestyon, to lyue peaceably vndre hym, to come, as it were into a vnyformyte of relygion in outward apearaunce, as the mōkes ded in their cloysters, and so to wynne agayne some fauer or good opynyō of the people, wt̄ych they for their wyues had lost. Than begā they fyrst to shyne in one shewe, or to muster in one lyuerye, as the coltes of one mare, one short an other longe, one hygh an other lowe. ffor afore that tyme were they dyspersed by many dysgysynges, one dyuerse from an other. As the monkes had their cowles, caprones or whōdes, and their botes, so had they than their longe typpettes their prestes cappes, their syde gownes gyrt to them, & their portasses relygyously hangynge with great buttōs at their gyrdles. They had also their crownes shauen, and their heare docked, lyke as the monkes had, though not so muche as they, to apeare also a relygyouse rable. Wh̄ they had ones receyued that marke of the beast in their foreheardes and ryghthandes, by the profession of a false chastyte they were made free of Antichristes marte, & nygh

An ordre

Relygiō lyke.

Mer-
chaũtes. by hys autorpte both bye and selle, Apoc.
xiij Yet coulde they neuer obtayne of the
laye multitude, so great an opynyon of ho
lye perfectyon as ded the monkes, vnlesse
it were here one hypocrite and there an o-
ther, but in conclusyon contynued vnder y
slender name of secular prestes or hedge
chaplaines. ffor in most places they dwelt
vplonde, and wanted relygyouse habyta-
Secular cyons to haue set them forewarde or made
them more Pope holye.

☞ How the emperour was vsed in
the tyme of their sorcerpes.

A queſtyon. NEcessary were it, to marke an o-
ther crafty conueyaunce of these
holye helhoundes. A questyon
myghte here be axed, where Henry the iiij.
Emprour was for the tyme of thys tragy
call turmoyle, that he loked not more nar-
rowly to their hãdes, being a man so wyse
& so godly. Thys questyon is sufficyently
answered by the chronycle writers of that
age. The prelates occupied him with such
mortall warres, from Hyldebrandes tyme
hytherto, that he knewe not which way to
turne him. They made hys owne subiec-
D'trayc- tes in euery quarter to rebell agaynst him,
tours. and his owne naturall sonne in the ende,
vpon despe of the crowne imperyal, most
falsely to betraye hym, subdue hym, cap-
tyue him, empryson him, and cruelly at the
laste to murther him, The storye is a mat

ter very

ter bery lamentable & heaupe, as Athelboldus Traiectẽsis, Bærnesridus Vrspergensis, & Ioannes Nauclerus hath described it. Whan thys man whych was called Henry the v. was ones satled in the empyre, tydynges were brought hym ỹ next yeare after, that Paschall the bysshop of Rome helde a generall counsell at Trecas in ffraunce, agaynst hys father. Wherin he prosecuting the former actes of Hildebrande, prohybyted laye prynces the inuestyng of prelates, and the prestes their wyues in the realme of ffraunce as he had done in other nacyons, dysgradynge those bysshoppes and abbottes whome the ffrenche kyng and empyrour had made. The seyd empyrour hearynge of thys, sent learned men vnto him, gentyllye requyrynge that he wold not take from him, that his predecessours without interrupcyon had vsed from the tyme of Charles the great, by the space of more than. CCC. yeares. The bosshopp at that tyme deferred the answere tyll he came to Rome. Godfridus Viterbiensis, Albertus Crants, Paulus Aemilius, Iacobus Bergomas, Ioannes Stella, Ioannes Capgraue, li. i. de nobilibus Henricis, & Robertus Barnes.

1106. Anti-christ. Decept.

☞ The horrybye handelynge of prelates at Rome.

Whan thys emperour se his tyme, he came into Italy vñ a great host of mẽ, Paschall ỹ Romish bishop

1112.

not pleased therwith, to whom he sent this massage. Gyue vnto Cesar that is Cesars meanynge the imperiall crowne and vnc tyon, with power of inuestynge prelates. ffor he requyred also that he shulde confirme the bysshoppes whome he had admytted afore, whyche all he refused to do. The emprour with that, set hys men of warre vpon hym and hys calkers, Cardynalles I shuld saye, whyche toke the very breches from their arses (*Christianus Massaus* sayth) and committed them almost naked to pryson. Wherupon in the ende, in all thynges he consented to the emprour, subscrybynge and sealynge vnto hym a perpetuall priuylege, for admyttynge bysshoppes and abbottes within hys whole dominyon, cursynge all them that shulde at anytyme after that withstande it. But as he was ones departed out of Italy, he called an other synode at Laterane in Rome by counsell of our Anselme and suche other, and dyssolued all agaynst that he had graūted, excommunycatynge the seyd emprour and dysdaynouslye changynge hys priuylege to the scornefull name of a praiuylege, or writyng that stode for nought. ffor Gesnerus sayth in hys vniuersall Bibliotheke, that Paschalis wrote to Anselme an epystle for hys excuse. By lyke than he had layed it sumwhat sharpely to hys charge. Thus mocked they in that age the

Breches

A coūsel

An excuse.

great

great prynces of the worlde, depryued thē of power, and trode their hygh dygnytees vndre their fylthie fete, all contrary to the wholsome documentes bpth of Christ and of hys Apostles. Thys storp is tenderly towched of the Italysh writers for hurtynge themselues, yet hath Robert Barnes described it at large in *uitis Romancrū pontificum*. Ye shall vnderstande that thys was that empronr, whych marryed kynge Henrpes doughter that was called Mande the empresse *Ioannes Capgraue li. i. de nobilibus Henricis*. Barnes.

☞ Anselme brynget̄ the kynge in subiectyon to Antichrist.

Mathew Paris threwth in ỹ third boke of hys large chronycle, that after kynge Henry the first had taken hys brother duke Robert pryſoner, and obtayned other great victorpes, in the peare of our lorde a M. a. C. & by. he receyued the archebyshop Anselme agayne into hys fauer at Becca in Normandy, restorynge hym to hys olde possessyons. And as touchynge the byshop of Rome (sayth he) the learned kyng neuer feared hym for hys spirytuall autorpte, but only for hys temporall power. In the same peare was a great counsell holden in the kynges palace at London, where as the prelates wer agreed by the space of .iij. dayes, that the kynge Kynge Henry. 1107. A coūsel

kyng shulde holde styll the autorite of admyttynge prelates and appoyntynge spyrytuall offices, as other kynges hys predecessours ded, notwithstandynge the Popes late inhibicion. Thys hath Symeon of Durham, and Roger Houeden. But whan Anselme was ones come, whiche
Anselme was hygh president of that counsell and Pope of thys whole yle of Brytayne, all was clerely dashed agayne, and this contrarpouse sentence of hys toke place, that from that daye forward no bysshop nor abbot shulde receyue rynge or pastorall yoke of the kynge or yet of any other laye manns hande within Englande. He added
M traytour. moreouer thys sygh tfull clause vnto it, that whan a prelate was ones chosen, the want of due homage to hys kynge shulde be no impedyment of hys consecracion. Loke *Radulphus de Diceto*, Mathew Paris, Mathew of Westminstre, and Roger Houeden. M manyfest traytour without all shame and honest obedyence. Than cõ-
A Pope. secrated he. vij. bysshoppes at ones, whych neuer was seane in England afore, but at one tyme. Thus gote Anselme (Johan Capgraue sayth) the dygnyty longe loked and laboured for, for the churches lyberte.

☞ An other synode of Anselme, for dyssolupng prestes marryage.

In the

IN the yeare of our lorde a M.a. C. and viij. Anselme helde an other great synode at London, wherin yet ones againe he made solempne proces se agaynst all prestes, deacons, and subdeacons, that had marryed wyues, renuynge all hys former statutes and actes made agaynst them, by consent of the kynge and hys barons. ffor afore that tyme, they ded all without their consent, whyche they afterwardes founde not in all poyntes to their myndes conmodyouse. No women were from thens fourth permytted to dwell in howse with them, sauynge only they whyche were so nygh of kynne as they myght not marry wyth (though they lape with some of them at tymes) as mother, syster, grandame, aunte, and suche lyke. Vtterly was it forbydden them euer after to haue any talke with them that had bene their wyues, vnlesse it were in the open stretes before two able witnesses. *Simeon Dunelmensis, & Rogerus Houeden.* Who wolde thus so vngodly and presumptuously haue taken vpon hym to haue separated those whom God had ioyned, but proude Antichrist and his dyabolycal rable of sorcerouse Gomorreanes? How stode this with the holy Ghostes doctryne vttered of S. Paule, 1. Corinth. vij. Vnto the maryed (sayth he) com-

1108.

Women

Wytnesses.

Antichristes.

commaunde not I vnt the lorde, that the wyfe be not separated from the man? But what els went these erectable hypocrytes about in all these their vngracyouse proceadynges, but to make Gods holye cō-maundementes of none effecte, for their fylthie fathers traditions? and with their newe doctrine of deuyls in hypocrefye, to polute the Christianyte with the prodygyouse occuppenges of stynkynge Sodome.

Papystes.

☞ The closynge vp of Anselmes vnsauery doynges.

ANd the next yeare after, ded Anselme bestowe in a straunge kynde of scol-dynge, with Thomas the newly elected archebyshopp of Yorke, tyll suche tyme as death clerely toke hym from the worlde. He vtterly forbad hym the pastorall cure, tyll suche tyme as he had submytted hymselfe to hys Papacye, and professed a canonycall obedyence, whyche he called a submyssyon to the churche of Canterbury. If thou wylt not do thus (sayth he) we charge all the byshoppes of Englande, vnder payne of the great curse, that none of them presume to consecrate ẏ, neyther yet to receyue the for a byshop, if thou any where els be consecrated, with many other obprobryouse tauntes. *Matthæus Paris, & Radulphus de Diceto.* Many ydell matters dysputed thys Anselme, with very weake, rawe, and tryuolouse reasons,

1109.

A Pope.

as is

as is to be seane in his feble wurkes of the fowles ozygynall, of leauen and breade vn leauened, of the measurynge of the crosse, of the mouynge of the aultre, of Marpes concepcyon, of the churches offyces, and suche lyke, whyche Christ calleth gnatt straynynge. I maruele with what conscyence Polydorus called him that good shepeherde, whyche daungereth hys lyfe for the shepe, and in the myddes of all his false packynges. He doth Christ much wrōge therin whych only fulfylled it in effect. He doth no pastours offyce that robbeth Christen kynges of their prynce ly power & autorite, to enhaunce the tyrannouse vsurpacyons of Antichrist, as thys Anselme ded, but rather he sheweth the fashyons and robberyes of a thefe. I can awaye at no hand with so blasphemouse handelynge of the scriptures. vnwurkes. A wolfe

☞ The mone was darkened and what it sygnyfyed.

Mathew Paris writeth, Mathewe of Westmynstre repetynge the same, that in the yeare of our lord a M. a C. and x. the mone apered all darke 1110. without lyghte. Wherby God declared in the open face of ỹ worlde, that hys church by the monkes hypocresy in that age was darkened with a beastly ignorauñce of hys lyue

lynely doctrine. ffor the mone betoke-neth commenly in the scripptures, the congregacyon of the lorde. About thys tyme (sayth Johan Critemius) entered all the craftye learnynge. Yea, the subtyle philosophye of the paganes began here to dysple our sacred theologye with her vnprofytable curyosytees. The Gospell was put a part, sayenge only to be red by parcels in the temple, in a forein language without vnderstandynge, and the corrupted doctrine of fylthie bastardes Peter Lumbarde, Peter the great eater, and Gracyane the monke, which were thre chyldren of one bawdy nonnes fornycacion, receyued and only had in pryce for it. The monkes of that age (sayth Johan Carion in hys chronycles) percepuynge the knowledge of the holy scriptures to ware faynt and to be nought set by, for the study of the poppysh lawers, they thought also to practyse a newe kynde of dyuynyte, and set vp scholastycall dysputacyons of diuyne matters. But be ware of subtyle sophysters in the doctrine of the churche (sayth Johan Baconthorpe *in prologo quarti sententiarum. viij. queſt.*) ffor their property is to withstande the veryte, and to snarle mennys consciences by darkenyng the clere lyghte therof. Yf it be to the contrary reasoned (sayth he) that sophystycall argumentes are fytt to confounde heretykes

Critemius.

iij. bastardes.

Dyuynyte.

kes by. I vtterly denye that reason. ffor
only is it the open verye that must con- Bacon.
founde them. As for sophysmes, their thorpe.
wycked nature is to bryuge in all errour
and hereſyes. All thys hath Baconthorpe.

¶ Raufe the archebysho . of Canter-
bury, honoureth hys kynge.

IN the yeare of our lord a M. a. C.
and xiij. the kynge was mynded to iiij.
haue gyuen the archebyſhoprych of
Canterbury, to ffaricius the abbot of A-
bendon. But at the inſtaunt requeſt & ſute
of the clergye in the counſell of Wynde-
ſoꝛe, he altered hys purpoſe, and gaue it to
Raufe the byſhopp of Rocheſtre, a ruffe-
lar to their mynded. Hym he adourned w̄
hys owne pꝛyuycelp handes, mynyſtryuge
vnto hym both the ryng and metropoly- Rauſe.
call croſſe. ffor than ones agayne (Ma-
thew Paris ſayth) he had taken an earneſt
ſtomake agaynſt the byſhop of Romes vn
ſhamefaſt pꝛocedynges, hys bꝛother du-
ke Robert impꝛyſoned, and hys other ene-
mpes bꝛought vndꝛe. In the yeare of our
lord a thouſand a. C. and xv. was the ſeyd iiij.
Rauſe conſecrated, & receyued hys patry-
archal palle of Anſelme ỹ other Anſelmes
nephewe, whych was thā the popes great
legate a latere. As the kynge was ỹ ſame
yeare marryed, after his firſt wyfes dyſſe-
ace, to Adelphe ỹ duke of Lozaines dough
ter and

and was agayne crowned with her by the bpshop of Wynchestre, thys heady archebpshopp fell into a palsepe for wodenesse, and sayd vnto hym the next day after, that eyther he shulde leaue that crowne, vnlawfull (he sayd) for so much as it was not taken of hym, or els he wolde leaue of hys masse saying, which was no small matter. And ỹ lordes about him had much a do to stape the sunetyke prelate, from strikynge downe the crowne from the kinges heade and stampynge it vndre hys fote. Yet ded the gentyll kynge gyue hym fayre wordes, the chronycles sayth. Loke Wyllyam of Malmesbury, *li. i de pontificibus*, Ranulphus *li. vij. ca. xb.* Rogerus, *li. vn.* and Johan Capgraue, *li. ij. de nobilibus Henricis* And Treuisa addeth vnto it in eyne Englysh, that thys hawtie prelate was a great Japer, the terme is sumwhat homelye. Ded I not tell yow afore, that kynges for their power, had sped as yll, as the prestes for their wyues? And I thynke, I tolde the truthe.

The crowne.

Authours.

☞ Of Pope Calixtus and the heade churche of Wales.

Calixtus,

Moche were it to rehearce the turmoylynges of Pope Calixte the seconde, for renuynge of the execrable actes of hellysh Hyldebrande and prestygpouse Paschall, agaynst the mar-

ryage

rpage of prestes and power of prynces for
inuestpture of prelates. In the peare of our
lorde a M.a C.and.rix. he helde a coun- 1119.
sel at Remis in ffraunce, and in the peare
a M.a C.x.xriij. he helde an other wpth 1123
CCC. bpshoppes at Rome. And in these
ij. counsels he deprpued all prestes of the
commen Christianpte, that held stpll their
wpues, wpllynge them from thens fourth
to be taken for no better thā paganes and
helhoundes, and to want their Christē bu-
rpall. The prynces that had gpuen out ec-
clesiastpcall offpces, he condempned of sa-
crilege, prepostrouslp allegynge the scrip- Scrip-
tures, that they whych were admytted bp turs.
them, entered not bp the dore, but they scat
tered from Christe, dpupdynge hys coote
without seme. As though in their exceding
prde and couetousnesse, they had bene the
same Christe whyche was full of Godly
symplycyte and lowlynesse, and their glyt
terynge synagoge that symple coote with-
out seme. In thys lattre peare dyed Raufe 1123
the headp archebishop of Cāterburp, and
Wyllyam Curbol, which was a chanon,
succeded. ffrō the tyme of Augustyne tyll
that daye, bp the space of more than fyue
hondred and.xriiij.peares, none occupped
that seate but monkes, and that caused so
many corrupcyons to entre into ỹ church
of England, for all they mayntepned An-
tichrist. A lytle afore this, that is to saye,

1102. in the yeare a. M.a.C. and.ij. became the archebyshoprycke of Menevia or Pymates seate of. S. Dauid in wales, fyrste subiect to the churche of Canterbury. And from the dayes of kynge Lucy to the yeare 1115 a. M.a.C. and.xb. none other were archebyshoppes there than Britaynes or Welchemen, and all that tyme had their ministers wyues. But sens the Englyshe monkes occupyed, they haue had concubynes for wyues, and wyll not chaunge at thys daye, men saye. Thus entered folthienesse in that quarter also, the time wolde be marked. *Simeon Dunelmensis, Rogerus Houeden, Giraldus Cambrensis, & Ranulphus.* Wiues.

¶ Kynge Henry plaged, for sufferinge marriage to be condempned.

ALl forein warres ended, and controuersyes pacifyed, in the yeare of our 1110 Lorde a. M.a.C. and xx. kinge Henrye the fyrst with great ioye and triumphe departed out of Normandye, and entered after hys great victorye, by sea into Englande. But within fewe dayes folowinge was thys gladnesse turned into a moste heaupe and horryble sorowe. For William and Rycharde his.ij. sonnes & Marye hys doughter, with Otwell their tutoure & scholemaystre, Rycharde the earle of Chestre and hys wyfe the kynges niece, all

all the merye chaplaynes, companions, and ruffians of the courte, chamberlaynes, butlares, and seruytours, the Archedeacon of Herforde, the Princes playe fellowes, syr Jeffrey Rydell, syr Robert Maldupte, syr Wyllyam Wygot, wyth manye other greate heyres, lordes, knyghtes, and gentylmen, ladyes and gentylwomen, to the nombre of a. C. and xl. Besydes the peomen and marryners, whiche were more than halfe an hondred, takynge passage by nyghte, were al drowned in the bottom of the sea, excepte one man, theyr bodyes neuer foumde. *Guilhelmus Malmesbury, Simeon Dunelmensis, Rogerus Houeden, Matthæus Paris, & Ioannes Capgraue. Libro .ij. De nobilibus Henricis.* Some monkyshe wryters hath iudged the curse of quene Maude, whyche was a professed votarye, to be the cause of thys ruyne, as is sayde afore, some other attrybuteth it to the vyce of sodometrye, whyche manye of them hadde learned of the monkes and the prestes after the solempne professyon of theyr newe vowe of chastyte. But I do thynke it to be a plage of God vpon the kynges posteryte, for sufferynge so greate a myschefe to entre in hys tyme wythoute contradyccyon as that sodometry was, and as was the condempnacion of the

lordes. ladies. wryters. A plage.

Christen ministers marrpages. For in hym (Polydorus sayth) vtterly ended the dissent of the Normannes bloude in the male kynde, accordynge to the wyse mannys sentence, Sap. iiij. The plantes of adulterye shall take no depe rotynge. As he was the sonne of a bastarde, and suffered thys prepostereuse religyon or bastardye of prestes without wyues, to take place here in hys dayes, to the vtrayse of bugge ry, and neuer resysted it beynge gods immediate mynistre.

Bastar.

☞ Celsus an archebyshop had both a wyfe and chyldern.

Celsus.

CElsus the great archebyshop of Armach and hygh primate of Irelād, had both a wyfe and chyldren in ỹ tyme of hys archebyshoprye, accordyng e to the vsage of that contrey. That archebyshoprych, S. Bernard sayth) with the primacye of the whole lande, was holden as an inherytaunce in one kyndred, by xv. generacyons, the sonne alwayes succeding hys father. And. viij. of them he reporteth to be wonderfully wele learned, but allwayes they toke their orders for that long season, without any vowe of profession. Neyther wolde the people suffer any other to take that hygh office, saue only them whyche were of the same howse and pro-

No vowe.

genye.

genye. Thys hath S. Bernard *in uita Malachiæ*, so hath *Vincentius*, *Antoninus*, *Petrus Equilinus*, and Johan Capgraue in their hi storyes of sayntes. What a beastly sole is Johan Eckius than, whyche reporteth in hys Enchiridion, that it hath not bene hearde sens the death of Christe, that any preest hath married a wyfe, doctour Coole and other Papistes mayntein ynge ẏ same here in England? Thys Celsus at the latre, beynge an olde doctynge man, and seduced by them whyche taught lyes in hypocrisye, was the first that brought into ẏ regyon, that doctryne of deuyls whyche condempned marriage in the clergye. ffor he sent hys wyfe in a dyspon (they saye) a woman of a large and reuerende countenaunce, to surrendre, as he saye a dyuorce, the pastoral crosse to one Malachias which had professed chastyte about the peare of our lord a M. a. L. & xx. Many mad packynges were amonge these Romysh sayntes, whan the bysshoprykes ware fatt. Pope Adryane the. iiii. xxiiii. peares after whych was an Englysh man, and Pope Alexander the thirde. xvi. peares after ẏ, in their tyrannye commaunded kyng Henry the seconde, to subdue the Irysshe nacyō as heretykes and rebelles, bicause the people there withstode their procedynges for their bysshoppes and preestes marryages. And for that victory they confirmed hym

Eckius.

Reuerēd

1120.

Irel an

lorde of Irelande. Loke the chronycles of Nicolas Treueth and Johan Hardynge.

☞ A lecherouse Cardynall condemneth prestes marrpage.

1125. IOannes de Crema, the prest Cardynall of S. Grilog in Rome, was sent into England and Scotlande, from Pope Honorius the seconde, as high commissyoner and legate from hys ryght syde, in the peare of our lord a M. a. L. & xxv. to se that all thynges were wele there in the clergye to hys behoue. Besydes hys generall commissyon, he sent pryuate letters to the kynges and the prelates of both those regyons, to receyue hym as his owndere sonne and as S. Peters holy vycar, whyche declareth his autorzte not small. This legate with great pompe thus enterynge into Englaude about the feast of Eastre, was horzryblp, honorablp I shuld saye, receyued of the prelates, and went banketynge and prowlynge from bysshop to bishop, and from abbot to abbot, tyll he came to the water of Twede and the towne of Roxburgh in Scotlande, where as he founde Dauid the Scottysh kynge. His legacye there performed and all his bagges wele stuffed, he returned agayne to London. and at Westmynstre vpō ỹ ix. daye of Septēb. he helde with. ỹ. archebysshoppes, xxiiij, bysshops, xl, abbottes, & an innume

A legate

Bagges

innumerable multitude of the clergye and commen people, a great synode. Where as he vygorously and stoughtly replyed agaynst those prestes, that wold for no commandement forsake their marryed wiues, repetynge oft this vnsemynge sentence, that it was a shamefull matter to vyse frō the spdes of an whore to make Christes bodye. A clause was this in qualyte not vnlyke to hym that vttered it, whyche was an pdolatrouse whoremonger. He ordayned in that synode, that prestes shuld kepe company with no kynde of women, he condempned marryage to the. dñ. degre in blonde, and that no prestes sonne shulde clayme churche or prebende by inherytaunce, folysshelp concludynge with this verse of Dauid, Psal. lxxxij. *Pone illos ut rotam, &c.* Make of them a whele, lorde, that saye, we wyll haue the howses of God in possessyon. *Simeon Dunelmensis, Rogerus Houeden, Henricus Huntendunensis, Radulphus de Diceto, Matthæus Paris, Ranulphus & Rogerus Cestrensis atq; alij.*

Sentēce

A verse.

☞ This Cardynall sheweth the first fruites of that chastyte.

THe prestes beyng moued with ỹ furiouse acte of this Cardinal, & therwith percepuynge him to be a mā of lighte conuersacion, so narrowly watched him ỹ night folowyng, that they toke him in bed with a notable whore. The matter

Cardynall.

was very open (sayth Roger Houeden) for it was done at London, where great plentye is of wytnesses. It coulde not wele be hydden (sayth Henry of Huntyngton in ỹ viii. boke of hys chronycles) neyther was it sytt to haue bene kept secrete from the knowledge of men. If any be offended (sayth he) that a preest shulde marry, lete him kepe it to him selfe, leest he fall in lyke daunger as ded thys lordely legate. Thys Cardynal was he (Polydorus sayth) that beheldе a small mote in an other manys eye, and could not perceyue the great beame in hys owne. The preestes ded hym no wronge, that in thys cace dysobeyed hys vniust procedynges. Nothyng was found more vnfytt, than to require so straynghtly of others ỹ hys selfe could not do. Thus he that entered with honour and pompe, went home agayne to his father with shame and confusion. The actes of S. Peters lyuer were all turned ouer, and the religyouse sytteynges of the prelates there, were vtterly laughed to scorne. The lyshoppes and fat abbottes departed thens wyth reade chekes, not glad of the bawdy chãce that happened, and they lete that matter passe for the space of more than thre peres after. ffor the slaundre was not small, Mathew Paris sayth, So returned the preestes ones agayn to their wyues, & were muche more bolde than afore. *Præfati auto-*

Secrete.

Vnfytt.

Asha-
med.

res

res cum Polydoro & Fabiano.

¶ The kyng derydeth the bysshoppes procedynges.

NOt all forgetfull of their wycked fathers assayres, the prelates of Englande in the yeare of our lord a M.a.C. and. xxix. gathered themselues togyther at London yet ones agayne, in ỹ first daye of August, to put the prestes clergy from their wyues. At this great counsell (sayth *Ricardus Premonstratensis*) were all the bisshoppes of England, except. iiij. whych dyed, as it chaunced, ỹ same yeare, that is to saye, of Wynchester, Durham, Chestre and Herforde. Their processe was all agaynst the cocasses or the cookes of ỹ curates, that they shuld not dwell in house with them. ffor after the prestes had bene compelled to renounce the tytles of their wyues, they kept them in most places vnder the name of their cocasses, lawnders, and seruyng women. The kyng perceyuyng the malyce of the bisshoppes, and seynge aduauntage to growe therupon, by thys proper polycye decepued them. He toke vpon hym the correction of them, and promysed to execute true iustyce. But in the ende (Mathew Paris sayth) he laughed them all to scorne, and takyng a pension of the prestes, he permytted them styl peaceably to holde their wyues. Polydorus reporteth, that the kynge gote of the

1129.

Processe

Lucre.

clergye

clergye thys auctorite ouer the prestes, by
A craft. a fyne craft of conueyaunce. And whan he had so done, inclosed it. A very fyne iudgement of a man learned, so to oplyne of a princes power. The kyng deceyued them (Roger Houeden sayth) by the symplycyte of Wyllyam the archebyshop of Canterbury. For whan they had ones vncircumspectly graunted hym to execute iustice vpon the prestes wyues, it turned in
Wyues the ende to their rebuke and shame, the prestes for moneye set agayne at syluer for them. *Prædicti autores cum Ranulpho, Matthæo VVestmonasterien si, & Rogero Cestrensi.*

☞ A myddle swarmynge of Antichristes sectes in England.

FOr causes dyuerse, whych some of
Sectes. my readers shall synde necessary to be knowne, I haue added here the tymes wherin the seconde swarme of locustes, or synnefull sectes of Antichrist hath entered into this realme of England. The first swarme was of the Benedictynes and chanons of S. Augustyne, called the blacke monkes and blacke chanons, of whose fattynge vp I haue reasonably treated both in the first part of this worke, and also in thys seconde. The first of this lattre swarme, were the Cisteaus,
Cisteās. otherwyse called ỹ whyght mōkes, which came into this lande in the yeare of our lorde

lorde a M. a. C. and. xxxij. settynge their
first soundacion in the deserte of Blachon-
mor by the water of Rhie, wherupon their
monastery was called Rhievallis. Saint S. Ro-
Robertes fryers began at Gnaresborough bert.
in Yorke shyre in the peare of our lorde a
M. a. C. and xxxvij. And the ordre of Gil-
bertines at Hemppyngh̄ in Lincolne shire
in the peare of our lorde a M. a. C. & xlviij
The Premonstratensers or white chanōs,
came in to the realme & buylded at New-
howse in Lyncolne dyocese in the peare of
our lord a M. a. C. and xlv. The Chartre- Charte
howse monkes came into the laude & were rers.
placed at Mytham in the dyocese of Ba-
the, in the peare of our lorde a M. a. C. &
lxxx. I recken not the hospytelers & Tem-
plars, with such lyke. *Ioannes Hagustaldensis, Ricardus Præmonstratensis, Ioannes Capgraue, Thomas Scrope, & Polydorus Vergilius.* All these at their first enteraunce, were
very leane locustes, as they are in S. Jo- Locu-
hans reuelacyon described, barren, poore, stes.
and in outwarde aperaunce very symple.
But in processe of tyme, through symulate
holynesse, they grewe fat lyke their fello- ffatte.
wes. They gote them lyons faces, and
were able to buckle with kynges. Their
lecherouse actes, I shall hereafter de-
clare.

☞ Kynge Steuen professeth a
slauery to Antichrist.

Kow

HOw kyng Steuen became an instrument to their wycked vse, in ỹ
1135. peare of our lorde a M. a. C. and xxxv. it is easely knowne by ỹ othe which they compelled hym to make at hys coronacyō, what though he ded not in all poynt̄es obserue it. Thys is the othe, as *Ricardus prior Haguſtaldenſis* hath written it in hys ſmall treatyſe *de geſtis regis Stephani*. Marke it. I Steuen by the grace of God,
Steuen. good wyll of the clergye, and conſent of ỹ commens, elected kynge of England, and by Wyllyam the archebyſhop of Canterbury and legate of the holye Rome church vnder Pope Innocent the ſeconde, confirmed, make faithful promyſe to do nothing here in Englande in the eccleſyaſtycall af-
Abowe. faȳres, after the rules of ſymonye, but to leaue, admyt, and confirme the power, order, and diſtrybucyon of all eccleſyaſtycal perſones, and their poſſeſſyons, in the handes of the byſhoppes and prelates of the ſame The auncyent dignitees of ỹ church confirmed by olde priuyleges, and their
Cuſtomes. cuſtomes of longe tyme vſed, I promyſe, appoynt, and determyne inuiolably to contynue. All the churches poſſeſſyōs, holdes, and tenementes, which they hytherto haue had, I graunt them from hens forwarde without interrupcyon, peaceably to poſſeſſe, etc. Beholde here what popettes theſe
Marke it lecherouſe luſkes made of their kynges, ỹ

ſe (I

se (I praye pow) if they sought any other commen welthe than of their ydell bellyes in that proude kingdome of Antichrist? Was thys a folowynge of Christ after ỹ Gospell, thus to illude their Christen gouernours? Nape, it was rather a ronnyng after Sathan in the blasphemouse temptacyon of ỹ byshop of Romes decrees. The last plage of God lyghte vpon thys vnfaythfull generacyon, if they wyll not yet beholde these enyls of their wycked fathers, and abhorre them from the harte. A plage.

☞ The rebellyon and cautels of byshoppes agaynst the kynge.

IN the next peare folowynge, notwithstandyng thys othe, kyng Steuen reserued to hymselfe the inuestynge of prelates, Mathew Paris sayth, and shewed vnto the clergye many other displeasurs. Wherfore in processe, they caused Maude the empresse, contrary to their othes of allegeaunce, to come into ỹ realme, and to make clayme to the crowne and stronglye to warre vpon hym. ffor ỹ whych he enprysoned and bannyshed certayne of the byshoppes, chefely Alexandre of Lyncolne, Nigellus of Helye, and Roger of Salisbury. He feared not to go vnto Oxforde, and to syt there in open parlyament, whyche no kynge myght do (they 1036. Prelates.

sayde) wythoute a shamefull confusyon. ffrom Roger the bysshoppe of Salisbury he toke the .ij. castels of Dyses and Sherburne, fyndynge in them more than .xl. thousande markes in monepe, wherwith he perfourmed the greate marryage betwene Constaunce the ffrenche kynges sistre and Eustace hys sonne and heyre. A helpe. Thys bysshoppes sonne (by lyke he hadde a wyfe) whyche had bene the other kinges chauncellour, this kinge handeled harde, to come to hys purpose. He kepte hym fastynge, threttened him hangynge, and at the lattre bannysshed hym the realme, whyche cost the bysshoppe his lyfe. A naturall father. A Synode Anon after the bysshoppe of Wynchestre beyng the popes great legate and percepuynge the clergye not to be regarded, the realme beynge than in diuysyon betwixt them bothe, that is to saye, the kynge and Maude the empresse, he called a counsel of prelates and enacted it for a lawe, that what so ever he were, that layed violent handes vpon a churche man, he stode accursed wyth boke, belle, and candell, and might of none be assoyled, but of the popes owne persone. Accursed. He ordeyned also that no preste frō thens fourth shulde assiste any kinge in his warres, *Ioannes Hagustaldensis in historia xxb. annorū, Rogerus Houeden, Giraldus Cambrensis, Matheus Paris, Polydorus, & Ranulphus.*

The

☞ The kynge enpusoneth the canons wiues of Paules.

RAdulphus de Diceto doth shewe it plainelp in his abzeuiacions of chzo nycles that in thepeare of our lozd 1137. The kinge was in displeasure with William the deane, Rauke Langfozde, Richarde Belmeis, and the other canons of Paules at London, about the election of their bishop. ffoz cõtrary to his expectacion they had chosen Amselme the other Anselmes nephew, which was than abbot of Burie, & a man of suspected liuing, as writnessed Turstanus in an epistle to the pope. 1137. Turstã.

Wherupon the king toke all their wiues otherwise called their kichine maydes foz doubt of the spiritual lawes, in their best apparelinges, and put thẽ all in the tower of London. Where as they were kept very straightly, and not deliuered againe without bodily shame, deminishment of their fame, and greuouse expenses, ỹ storie saith The bishoppes, archedeacõs, chancellours, & deanes were in those daies most cõmenly, al of one kindzed, as the seide Radulphus repozteth The bishop of Ro. Innocẽt, than wrote into England, ỹ Peters litle ship being long tossed on ỹ water vexed, troubled, & oppzessed of enemies, was very like, if remedy were not foũd in time to be ouerthrowne & drouned, the sourges of scismatikes & of heretikes wer so great. Prelates.

Loke

Heretykes. Loke Ricardus Hagustaldensis in hys small treatyse *de bello Standardico, & Ioānes hagustaldēsis in descriptione eiusdem belli.* By the scysmatykes he ment those prestes. whych wolde not leaue their wyues at hys wycked persuasyons, and by the lytle shyppe, hys owne sorcerouse synagoge of besmered shauelynges.

☞ An other counsell holden agaynst prestes and their wyues.

Upon thys occasyon came Albericus ꝑ bysshop of Hostyense, in post from Rome, in the yeare of our lorde a. M. C. and. xxxviii. as the vycegerent of Pope Innocent the second in Englande and Scotlande. Thys Albericus called a synode at Westmynstre in the xiij daye of Decembre, for thys whole regyō, wherin he had to associate hym. xviii. bysshoppes and. xxx. abbottes, besydes the greate nomber of other dysgysed prelates. Hys chefe actes were, that no preste, deacō nor subdeacon shulde holde a wyfe or woman within hys howse, vnder payne of dysgradynge from his Christendome, and playne sendynge to helle. That no prestes sonne shuld clayme any spirytuall lyuyng by heretage. That none shulde take benefyce of any lape man. That none were admytted to cure whyche had not the letters of hys orders. That prestes shulde do no bodyly labour. And that their transubstan

1138. No wife

cya-

cpated God ſhuld dwell but. viij. dayes in the boxe, for feare of wormē eatyng, mowlyng, or ſtynkyng, with ſuch lyke. In all their counſels they ſonge ſtyll one ſong, followyng the ruſtye voyces of Hyldebrãde and Paſchall. *Ricardus & Ioannes Haguſtaldenſes.* Wonders were ſeane in the ſkye about thys tyme, Mathew Paris ſayth. In England was felte a palpable darkeneſſe with a terryble earthquake, ſ̄ ſunne 1140.
aperyng lyke ſacke clothe, Apo. vi. Such an horyble eclyps (ſayth he) was ouer all thys lande, that men feared the heauens to haue bene decayed. The ſunne in ſome places (*Ioannes Haguſtaldēſis* ſayth) apered lyke ryuers ſyluer, to the wonderyng of Mark it
manye. Theſe maruels wolde be marked of them, whych couete to vnderſtande the myſteryes of tymes after the holye ſcryptures.

☞ The true meanyng of ſygnes in the firmament declared.

By thys tyme had the prelates a nombre of craftye wyttes in the vniuerſytees, whych were as able by ſchole learnyng to defende a falſhede, as euer were Chriſtes diſcyples by hys heauenly doctryne to mayntayne a verye. Theſe by a contynuall exercyſe in diſputacyons, became very craftye and ſubtyle. They toke it for an ornature of learnyng, and for a thyng very conducyble to the Wyttes

vnderstandyng of the scriptures, to define and diuyde all thynges, as ded the peripatetyckes or naturall philosophers of Aristotles secte, and so to proue them by naturall demonstracyons. Glorpenge in the sublymyte of their wyttes, they wolde be taken for men much wyser than were the Apostles and prophetes, and in their doynges preferred the Idees or ymagynacyons of Plato, to ỹ eternal spyrite of Christ. In the rowme of the lyuely phylosophie of God, they placed faynt and vnfruitefull allegorpes, as ded the olde Esseanes, and as doth in our tyme the wycked secte of Anabaptistes, imputyng those thynges to our synnefull wurkes, whych only pertayneth to the kyngdome of faythe. Thus ded the wysdome of the flesshe erect her selfe agaynst Gods heauenly wysdome, preparynge a waye to Antichrist and the deuyll. These doctours busyly dysputed of Peters autorpte, and of the worthienesse of monkery, to make good the pryde of the bysshopp of Rome, and to confirme the hypocrysye shewe of hypocresye. Of thys nombre was Ricardus de Sancto Victore a Scott in Paris, Alexandre Nequam and Robert Crikelade here in England, all regular chanons. By thys maye ye vnderstande, what it ment, that the sunne apeared so darke in the skye.

Define.

Plato.

Wysdome.

1140.

For

ffor the heauens (Dauid sayth) declareth the glorye of God, and the firmament sheweth hys handye worke, or dedes of hys permyssyon, Psal. xviii. Dauid.

☞ More examples, declarynge those marueyles.

ABout the same tyme were the bysshop of Romes lawes brought into thys realme, by Baldewyn the archebysshop of Canterburye. But so sone as kynge Steuen had knowledge therof, he condempned them by acte of Parlement, commaundynge by proclamacyons and strayght iniunctyons, that no man shulde retayne them vnder great penalte. By meanes whereof, they were in some places torne to peces, and in some places brent in the fyre, as by good mennis iudgement they were no lesse wor thie. ffor they were verye muche agaynst the commodyte of kynges and their commē welthes, christē magistrates & powers *Ioannes Sarisburiensis in Polycratico de nugis aulicorum libro* viii. *cap.* xxi. Both the monke Gracianus whych collectyd togyther the Popes decrees into one volume, called the concorde of lawes dyscordaunt, and also Peter Lombarde hys brother, in the rablement of hys vnsauery sentences, complayned very sore, that many in their tyme beleued, the only substaunce 1140 Decrees Petrus.

of breade to remayne in the sacrament of Christes bodye. Yea, the best learned maisters of Paris (Johan Tysspngtor. sayth, in his boke agaynst the confessyon of Wycleue) were at the same season of thys opynyon, that in the sacramental wordes, Esse was to be taken for *significare*. Agaynst whom these adulterouse chyldren, Gratianus and Petrus, brought forth thys smokye conclusion, not out of the scriptures, but frō their owne fopstered wyttes. That the only symplytude of bread and wyne remayned, but not the substaunce of them. Many suche mystes of madnesse were brought in, thys season, only to darken the clerenesse of the sunne, or to turne the verite into a lye, Roman. i. But as dust at the lattre shall they vanysh from the earthe. We partly beholde it nowe.

Esse.

To darken.

☞ Prestes marrpage at Norwyche, praysed and scorned.

Saint Wyllyam of Norwyche, a martyr, whych was ther shryned in Christes church abbeye, in the yeare of our lorde a. M. a. C. C. xliiij. was crucifyed of the Jewes dwellyng than in a place yet called Abrahams hawle. Elwina thys S. Wyllyams mother, had a preest to her father, whose name was called Wulwarde, whyche was a man famouse, the storye sayth, both in good lyfe and learnynge, plentuously hauynge the

1144.

Wulwarde.

gyft

gyft of expowpng secrete misterpes. Her other syster Liuina, beynge also thys prestes doughter, was ioyned in lawfull marryage to an other preste, called Goodwin. Goodwyn.

Thys prest had a sonne called Alexaudre, whych was a marryed deacon, and loked after the decease of hys father, to enioye hys benefyce by inheryptaunce. Eyther must thys legende of S. Wylipam, writte of Thomas Monmouth a monke of the same abbeye, be a wycked thynge for alowyng these two prestes marryages, eyther els that cytie of Norwyche hath had most wycked and tyrãnouse rulers in this our tyme. ffor a v. peares ago, which was the peare of our lorde a. M. D. and xlv. vpon the xxv. daye of June, a cruel iustyce and as wycked a mayre within thesame cytie of Norwych, emprisoned a faythfull woman, and sought to put her to most shamefull and cruell death, haupnge none other matter agaynst her, but only that she had bene the wyfe of a preste, whych had bene (wele bestowed) a preacher amonge them. But God in conclusion prouyded a learned lawer and a ryghteouse iudge for her delyueraunce to both their confusyons. A wonderfull thyng, that thys shuld be cryed lawfull in their cathedrall church with ryngyng, syngynge, and sensynge, and in their yelde halle condempned for felonye and treason. There ded they worshyp it in

Marryage.

1545. Lorket Kugge

Wyen godly.

it in their scarlet gownes with cappe in hande, and here they improued it with scornes and with mockes, gremping vpon her like termagauntes in a playe. But lete them nomore loke to be forgotten of their posterite, than were Judas and Pylate whome the worlde yet speaketh of. Beastly hussardes and ignorannt asseheades, more fyt to kepe swyne, than to rule Gods people.

mockers

☞ The tyrannye of those wycked ministers of Antichrist.

A mother.

HEr comming to that cytie was to se, as became a mother, an order for her chylde, whych had vndiscretely bounde hymselfe prentyse within yeares, to one whych was neyther honest nor godly. As this false iustice & as frantyck a maper, had knowledge of her being there, they sought not to rectifye her iust cause, beynge a desolate woman, but they conuented her afore them as she had bene an yll doar, and layed vnto her charge both fellonye and treason. They straygh ly first examyned her, where and whan she was marryed, and what they were whych were at that marryage. And whan she had made them a true and honest answere, they lawhed, toyed, and scorned, demaundynge of her, if she were not ashamed of that doynge. But lete them be ashamed of synne, of oppression, bribery, ydolatry,

Examynacyon.

latry, and tyranny whyche they haue largely vsed, for there belongeth no shame to the holy institucyon of God, sanctyfyed of hym to mannys vse, though the great deuyl of Rome hath made them beleue so. Than as wyse as .ij. wyspes and as godly as .ij. goselynges, they examined her what her beleue was in the sacrament, to bryng her into more depe daunger of death, callyng her husbandes doctryne, erroneouse, heretycall, and sedicyouse doctrine. But this I protest vnto them, which am her husbande in dede, that I wyll be able to defende my doctryne, whan they shall not be able to iustifye their most cruell and wycked example, in defendyng of the byshopp of Romes tyranny. I am depely in their bokes, men saye, therfore lete them not blame me, if they be in my bokes agayne. It is the nature alwayes of an historye to declare the goodnesse and malyce of tymes by the dyuerse actes of men, to the warnyng of others, whyche I in my writynges haue decreed to folowe. I haue knowne their cytie in my tyme greuously plaged with fyre, water, pestylence, and warre, aboue all other cyties within this realme. Lete them therfore repent their wyckednesse, least the lattre plage be most greuouse of all.

Mo shame.

doctrine

J. Bale.

☞ Of Tyndalus bysyons, and the prestes with their sea crabbes.

1148. Tvndalus a knight of Irelād, which had in hys youth ben a man giuē to muche myschefe, had in hys lattre age many straunge apparicyons, and talked in helle (they saye) both wyth deuyls, and angels. A boke he made of those apparicions, which ỹ fathers reserued as most precyouse treasure, to terrifye therwyth ỹ weake consciences of the symple, that they shulde gladly gyue theyr money to be delyuered from the fearfull fyre of purgatory. Loke *Vincentius*, *Antoninus*, and *Cornelius Agrippa*. Johan Hagen a charterouse monke, by a commentary had enlarged it, to set the matter in his time forward. Loke *Tritemius* and *Gesnerus*. To maintayne the marte of money masses, the prestes practysed both in thys realme and others, many fyne feates in that age, and one of thē was thys. Where as they dwelled not farre frō the sea syde, they toke of these sea crabbes and tyed eches vnto them light, and so put thē vpon dead mennys graues in the dark within theyr churche yeardes, to make the contreye pdpotes to beleue that theyr sprytes ded walke. But in one place ỹ persone was deprehended in hys falshede, and all the others therby dyscouered. ffor the carpenters and masons comming thyder the nexte daye after all sowle nyghte, to theyr wurkes, founde amonge the tymbre and broken bryckes, a certen of these crabbes wyth

terrour.

Crabbes.

Dyscouered.

wyth theyr candels out. Thys preste was not wyse ynough yplebe, that he toke no better hede where his spretes bicame. But I thynke these wurcke men came sonner than he loked for. Ioannes Riuius de spectris & apparitionibus, Andreas Ossiander in coniecturis, & Erasmus in epistolis. I could here shewe ye wonders of weping roodes, and sweatynge ladyes, but I lete it passe for lengthe. Autores

☞ An Englysshe pope hath a monke to hys father.

POpe Adrian the fourt was an Englishman, bredde, borne, & brought fourth at S. Albons. xx. miles trō London, and afore hys papacye was named Nicolas of S. Albons. Thys Adryane, or Nicolas whether ye wyll, is reported of certen olde writers, to bethe natural sonne of a ryche and fat abbot of the same monastery, hys mother not ones remembred. And whan he requyred after hys fathers decease, to be taken in amonke amōg them, they contemptuously refused hym. Wherfor he went ouer the sea into fraūce and made hym selfe there a regular chanon, becommynge at the lattre the abbot of S. Rufus in prouynce. Thus clome he vp from one degre to an other tyll he gote the Papacye, wherin he wroughte suche wonders as ded hys predecessoures. Ofttymes in famylyare talke with Johan of Nicolas A mōke.

Salis-

Salisbury

Salisburp hys contrey man, he had these fyne tryckes and sentences most true To take the Papacye (sayth he) is to succede Romulus in murther, and not Peter in shepe kedynge. ffor neuer is it gotten wythoute the shedynge of oure brothers bloude. None is more wretched than the Romyshe bysshoppe, nether is any mannis condicyon more myserable than hys. The seate is thornye and hath sharpe pryckes on euerye syde, and the crowne is fyerie, fearce, and as hote as helle, wyth suche other lyke. Thys hath *Helinandus Monachus*, *Radulphus de Diceto*, *Ranulphus* of Chestre, and chefely *Ioannes Saliſburienſis, lib.viii. & ca.xxiii. De nugis aulicorum*. At the last was the breathe of this Adriane stopped vp with a flye, whiche entered into his throte, and the Papacye left to an other, in the fyft yeare of the same.

All true.

1159.

S. William of yorke, S. Wulstryck, and S. Robert.

S. Willyam.

Me thynketh, it is a very straunge thynge to consyder the ende of S. William ỹ archebishop of Yorke whiche dyed in the yeare of our lorde a.M.a.C. and.liii. couplynge it with the degre of hys saynctwode. ffor he dyed a martir, and is allowed in theyr temple seruice, but for a confessour only. But I thynke, there hangeth some mystery in it, Roger Houeden

den sayth, that he was poysened at hys masse, by the treason of his owne chaplaynes. And Mathewe Paris sheweth, that in the tyme of hys celebracyon, suche a deadely venym was put into hys chalyce, as depryued him of lyfe. Johan Enersden commeth after, and he declareth the same. Whye shulde he not than be allowed for a martyr? I suppose the answere to rest in this poynt. They were no laye men that put hym to deathe, but anoynted and spirituall confessours. And the shepe of theyr slaughter can become no martyrs, as apereth by all them whome they haue slaine and brent, sens Sathan went at large. It is ynough (I trowe) that they haue made hym a sayut for hys recompens, for other vertues we reade none that he hadde. If yorke minstre had had afore as other great churches had, a shryned patrone, he might wele haue chaunced to haue lost that promocio. O subtyle sorcerers, your craftes now apere, so that ye can not hyde them. I shulde wryte of S. Wulfrycke, whyche dyed the same yeare, bicause he so cunningly, with colde water could quenche the whote flames of hys flesshe, and dyscharge so manye prestes of theyr lecherouse heates. I shulde also shewe the vertue of S. Roberte, the religyouse abbot of Knaresborough, that so familiarly ded visite good wholsome matrones

Poysened. 1154. 1159.

Spirituall. Yorke.

But

But at thys tyme I leaue it to Johan Capgraue and such other, for want of layser.

☞ The marryage of Marye the abbesse of Ramsey.

Marye the doughter of kynge Steuen, beyng a professed nonne, and abbesse of the famouse monastery of Ramsey, in the yeare of our lord a. M. a. C. and. lv. became werye of her professyon, and cõsented to marry with Mathew the earle of Bolayne, preferryng gods holye institucyon to the vngodly yoke of the Romyth byshop. Mathew Paris & Thomas Rudborne sayth, that beyng in the cloystre, she was afore that, infamed of lyghte conuersacyon. Coulde there be any better waye than, for cuttyng of that vncomely slaundre, than Gods first ordynaunce? Well, she marryed hym & he her, some writers saye, by dyspensacyon, and some saye, without dyspensacyõ. But how so euer it came to passe, she had two doughters by hym, called Ida and Matilda.

1155.

No better.

Thomas Becket that tyme beyng hygh chauncellour of Englande, shewed hym selfe to thys marryage a contynuall aduersarye, but he could not therin preuayle, the kyng and the great lordes of the realme so depely holdynge therwith. But of thys arose the first grudge that the kynge had agaynst hym, as some of the historyanes reporteth it. In the ende, after that she had

Becket.

con-

contynued with her husband by the space of xvi yeares, she was compelled by ỹ bp-shop of Romes tyrannye & Beckettes cal-lynge on, to returne agayne with many slaunderouse rebukes of the world, to her cloystre. Thys hath *Robertus Montensis in additionibus Sigeberti, & Ricardus Premonstratensis in annalibus Anglorum.* Thus ded that wycked Antichrist treade vndre hys fylthie fete, all power in heauen and in earth, exaltynge hymselfe aboue the great God of all, ij. Thes. ij. rebukes.

☞ The begynnynge of the ordre of Gylbertynes.

IOcelyne a knyght of Lyncolne shire, perceyuynge hys sonne Gylbert to be a man muche deformed & not fyt for the worlde, procured hym to be made a preste, & gaue hym the two fat benefyces of Kemmyngham and Tirryngton within hys owne dompnyon. The exercyse of this Gilbert, was chefely to teache boyes and gyrles, of whom, as they were growne to more perfyght age, he made a newe relygyon, called of his name the ordre of Gilbertynes. As he ones became person of Kemmyngham, with hys parysh preest was he hosted in the howse of one whych had a fayre doughter, as ỹ custome hath bene alwayes of prestes for the most. And beyng tangled with her bewtie on a tyme as she had serued at the table, he Gylbert

A ordre.

dred-

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A ordre.

a dreame med the vpght folowynge, that he had put hys hande so farre in her bosome, as he coulde not pull it backe agayne. This mayde (sayth the legende) was one of the fyrste. vij. of whome he began that holye religyon. He secluded them from the talke of the worlde and from the syght of men, enclosynge them vp within hygh walles, teachynge them monasterye rules. Hys buyldynges were suche, that thoughe he had both men and women wythin one monastery, yet were the men so dissevered frō the women, that they coulde not mete, and they hadde dyuerse rules. The monkes Rules observed the rule of S. Augustyne, and the nonnes the rule of S. Benedyct, but who kepte S. Christes rule there, I can not tell. Thyrtene couentes he had wythin the realme, containing afore his death, to the nombre of. DCC. bretheren and a. M and. D. systers. Luke Iohan Capgraue *in uita Gilberti confessoris.*

1148.

☞ A nonne at watton biget with chylde by a monke.

1159. Ethelredus the abbot of Rpenall, writereth in hys small treatyse *de quodam miraculo*, that in an howse of the same ordre, at Watton in yorke shire, was a ponge nonne, put thydre by Henry Murdach the archebyshop a Lysieaue monke, whan she was but. iiij. yeares olde I praye God she were not hys doughter

in

in the darke, for of suche packynges were plenti in those dayes. As thys wenche grewe in yeares, so grewe she in lascyuousnesse. Her eyes, her talke, her pase, all were vnsober, wylde, and wanton. Thys nonne fel in loue with a pong mõke of that howse, which was summyhat pleasaunt. She loked smothely vpon him (the storye sayth) and he as gentylly vsed hér agayne. They began wyth louynge lokes, and continued with beckes for breakynge of silence. At the lattre they came to talkes and to nyghte metynges, tyll she was left wyth chylde. ffor Nigel Wireker sayth *in Speculo stultorum* which he wrote in the same age. Wãton. Nigellus.

Quid ac Sempyngham, quantum uel qualia sumam,
Nescio, nam noua res me dubitare facit.
Hoc tamen ad presens, nulla ratione remittã,
Nam necesse nimis fratribus esse reor,
Quod nunquam nisi clam, nullaq; sciente sororum,
Cum quocumq; suo fratre manere licet.

☞ Thus are these verses Englysshed.

Of Sempingham, what shulde I muche prate?
An ordre it is, begonne but of late.
Yet wil I not lete, the matter so pas,
The spilly bretherne, and systers alas.
Can haue no metynges, but late in the darke. And thys ye knowe wele, is an

Gilbertynes.

heaupe

heaupe warke. Whan this ponge monke ones perceyued that her bellye was vp, he threwe of his disgysed garmētes, and fled vp nyght out of the monasterye, thynkyng at his lapser to haue conueyed her awaye also. But she poore sowle tarryed behynde, beyng vnreasonably beaten and ponnyshed in the person.

Hefled.

☞ The nonne dismembreth the monke, and is delyuered.

As thys ponge man resorted to ỹ abbeye agayne, myndynge in the dead of the nyght to haue stollen awaye hys louer, the nonnes watched hym and toke hym. Yea, they stript him all naked, & bounde him fast to a stole. Than brought they forth the ponge nonne & put a sharpe knyfe in her hande, compellynge her by most cruell enforcementes, to gelde him. And whan she had vnconnyngly performed that acte, they toke vp the peces, and with violence thrust them into her mouth. The yong mōke was neuer heard of after for I thynke, he coulde non other but dye of that incision. The nonne returned to

Returned.

whores.

1153. pryson agayne. Whā the houre was come of her delyueraunce, Henry Murdach the archebyshop of Yorke sumtyme, whyche was dead more thā .vi. yeares afore, brought with him (the story sayth) two hansom mydwyues from heauen, whych discharged her of her chylde without peyne, and

toke

toke it fourth with them, (if the lakes swel lowed it not in) so that it neuer was seane after. Their holye father Gylbert allowed thys miracle by hys lyfe tyme, and declared it to the forsayd Etheldred, that he shulde chronycle it. If this be not an honest connepaunce to excuse these shameful murthers, I report me to yow. But thys storye was not alone, if there had bene more Etheldredes to haue brought them to lyghte. Of these double Gylbertynes of both genders, men and women, thus writeth the forsayd Nigellus. A shykte

Nigellus.

Canonici missam tantum, reliquumq; sorores,
Explent officij debita iura sui.
Corpora, non uoces murus disiungit, in unum
Psallunt, directo psalmatis absq; mero.

Thus are they to be Englysshed.

The monkes synge the masse, the nonnes synge the other,
Thus do ỹ syster, take part with ỹ brother
Bodyes, not voices, a walle doth disseuer,
Without deuociō, they syng both together

ỹ.sortes.

☞ The chastyte of all other monkes and nonnes in that age.

Nigellus the forsayd Poete, doth largely touche the corrupt lyuing and hypocresye of hys tyme, chefely in bysshoppes, prestes, abbottes, monkes, chanons, and nonnes. Hys boke is all in olde latyne verses, and is named the glasse of foles, that euery dyssolute pre-

Hypocresy.

late myghte beholde hys folye therin. Of the abbottes thys iudgement he gyueth amonge other.

Qui duce Bernardo gradiũtur, uel Benedicto,
Aut Augustini sub leuiore iugo.
Omnes sunt fures, quocũq; charactere sancto,
Signati ueniant, magnificentq; Deum.
Ne credas uerbis, ne credas uestibus albis,
Vix etenim factis est adhibenda fides.
Quorum uox lenis, uox Iacob creditur esse,
Cætera sunt Esau, brachia, colla, manus.
Rursus in Ægyptum, quam deseruere reuersi,
Dulce sibi reputant à Pharaone premi.
Carnis ad illecebras nullo retinente ruentes,
In foueam mortis carne trahente cadunt.

Theues.

Mark it

They that pretende, to folow S. Bernard,
Benet or Austen, whych is not so harde.
False theues they are all, seme they neuer so goode,
Nor yet so deuout, in their cowle and whode.
Beleue not their wordes, nor aparell whyte,
For nothinge they do, that afore God is ryghte.
As gentil as Jacob, in wordes they apere,
But in all their workes, they are Esau clere.
To Egypt agayn, they are come to dwell,
Vnder great Pharao, fearyng no parell.
They folowe ỹ flesche, & seke no restraint,
Which wyll at the last, with hell them acquaint.

all boyd

This

Thys also he writeth of the nonnes.

Harũ sunt quædam steriles, quædam parientes, Nigellus.
Virgineoq; tamen nomine cuncta tegunt.
Quæ pastoralis baculi dotatur honore,
Illa quidem melius, fertiliusq; parit.
Vix etiam quæuis sterilis reperitur in illis,
Donec eius ætas talia posse negat.

Some nonnes are barren, and some bearynge beastes, ffruitfull.
Yet are all virgynes, at principall feastes.
She that is abyesse, as her doth befall,
In fruitfull bearynge, is best of them all.
Scarse one shall ye fynde, among ỹ whole rought,
Which is vnfruitefull, tyll age cometh about.

Malcolmus, S. Edwarde, and abbot Eldrede.

Off Malcolmus ỹ kyng of Scottes whiche was the. iiij. of that name, Malcolme. we reade that at the suggestion of superstitiouse monkes, he vowed neuer to marrye. Arnoldus the bishopp of S. Andrewes, haynge knowledge therof, and cõsyderyng the inconuenyence that might ensue for want of successyon, wysely and Godly dyssuaded hym agayne from that vayne purpose. He required hym to consyder, by the sayng of Plato, that he was not borne only to himselfe, neither stode it vñ hys vocacion, beynge ỹ hygh head or kyng A kynge of that commen welthe, to dye wythout

an heyre of hys owne bodye, wyth other necessary counsels. Hector Boethius, li. xiij. Scotorum historiæ. If our great S. Edward had had store of suche good counsellers, as he had of Romyth hipocrytes (I thinke the crowne of this realme had neuer bene distained with the bastardes bloude, firste of the Normannis and than of the frenche men, the noble Englyshe bloude so extyngwyshed, and the lande decaped, tyll God

Maior. rayled it vp agayne. But as Johan Maior thought in his Scottyth chronycle of thys Malcolmus, so do I thynke of our S. Edwarde, that he mighte wele be nombred among the holyth virgynes. Which seking heauen by that kinde of virginite, ded find the gate shut vp agaynst them, Math. xxv. Thomas Becket of a greate deuocyon to chastyte, by lycens of pope Alexandre the iij. translated the corrupted carkeys of thys Edwarde in the yeare of our lorde a

1163. M. a. C. and. lxiij. and set a shryne ouer it, garnyshed with golde, syluer, pearle, and precyouse stone, to cause the people to do therunto ydolatry. Thomas Rudborne *in meaulla chronicorum*. Colde water was of

Water. great vertu in thys age bycke. For Johan Capgraue sayth, that Ethelredus the abboth of Rieuall, not only by it abbated the ardent heates of his flesshe, but extyngwyshed also the flames of all other vyces.

Sentẽces

Sentences wonderful in those dayes vttered.

PEtrus Blesensis a worthye learned man, beynge at sundry tymes the archedeacon of Bathe, of London and of Canterbury, spared not at tymes, sharpely to reprehende the enormitees of the clergye. Diuerse of hys epistles are yet to be seane, wherin he eloquently towcheth and rebuketh the puffed vp arrogancye of Thomas Becket the archebyshopp of Canterbury. Oft he compared the clergy to Samaria and Edom, and called our hyghe countenaunced prelates, sumtyme the glytterynge calfes of Bethell and the Calfes. ydolles of Egypte, sumtyme the fatt bulles of Samaria, the chaplaynes of Baal, and those iudges whyche made wycked lawes, wyth such lyke. To take ỹ lord with the household (sayth he) nothinge is more dampnable than is a byshoppes howse, if ye seke vertu. Nothynge further from honestye, if ye loke for maners. Nothinge more fylthye, if ye iudge after conscience. Nothynge more rebukeable, if ye respect fame. Nothynge more pernycyouse, if ffame ye marke the example. O lorde (sayth he) delyuer thy howse from the greate ydoll, breake the hornes of that synnefull one. At Rome filthy lucre perverteth all thinges, & suffereth the mõkes to perfourme theyr lykynges, in all kyndes of fleshely

abuſpons, whyche they redeme by a yeare lye penſyon. Theyr lewdeneſſe is tolde in the Pauſyons of Geth, and publyſhed alſo in the open ſtretes of Aſcalon. Thus is theyr head captayne becomen the

Anti-chriſt. prynce of Sodome, hys diſcyples accompanyenge hym in the chayre of peſtylence, with a greate nombre more of the lyke. Wernerus concludeth *in faſciculo temporum*, that it was than a rare thynge to fynde a chaſte monke in the cloyſtre, and a more rare thynge to fynde an honeſte preſte abroade.

☞ The freſhe and luſtye begynnynges of Thomas Becket.

AS thoſe autours reporte, whyche chefely wrote Thomas Beckettes lyfe, whoſe names are Herbert Bo-

writers. ſeham, Johan Saliſbury, Wyllyam of Canterbury, Alen of Teukeſbury, Benet of Peterburgh, Steuen langton, and Rychard Croilande, he beſtowed hys youth in al kindes of laſciuiouſe lightneſſe and lecherouſe wantonneſſe. After certen roberies, rapes, and murthers committed in

Tolouſe the kynges warres at the ſiege of Tolouſe in Languadocke and in other places els, as he was commen home againe into Englande, he gaue hymſelfe to greate ſtudye, not of the holye ſcriptures, but of the byſhoppe of Romes lowſye lawes,

wherby

wherby he fyrste of all obtayned to be archedeacon of Canterbury vndre Theobalde the archebyshop, than hygh chauncellour of Englande, metropolytane, archebyshop, prymate, pope of Englande, and greate legate from Antychristes owne Becket.
ryghte syde. In the tyme of hys hyghe chauncellourshyppe, beynge but an ale bruars sonne of Londō, Johan Capgraue saith, that he toke vpon him as he had ben a prince. He played the courtyer all togyther, and fashyoned hymselfe wholly to the kynges delyghtes. He ruffled it out in the whole clothe wyth a myghtye rable A ruffian
of digised ruffianes at his taple. He sought the worldy honour with him that soughte it moste. He thoughte it a plesaunt thinge, to haue the flatteringe prayses of the multytude. Hys bryde was of syluer, hys saddle of veluet, hys stryuppes, spores, and bosses double gylte, hys expenses farre passynge the expenses of anye earle That delyghte was not on the pleasure
earthe, that he hadde not plentye of. He fedde with the fattelte, was cladde wyth the softeste, and kepte companye with the plesauntest. Was not this (thinke yow) a good meane to lyue chaste? I trow it was.

☞ Hys chastyte at Stafforde, and stoughtnesse at Clarendon.

a wēche

IN the towne of Stafford was (Wil
lyam of Canterbury sayth, Johan
Capgraue confirmynge the same) a
lusty mynion, a trulle for the nones, a pece
for a prynce, with whome by report, the
kynge at tymes was very familyar. Be-
twixt this wanton damsell or prymerose
peerlesse & Becket the chauncellour, went
store of presentes, and of loue tokens plen-
for loue. tye, and also the louers met at tymes. ffor
whan he resorted thyder, at no place wold
he be hosted and lodged, but where as she
helde residence. In the dead tyme of the
nyght (the storye sayth) was it her general
custome, to come alone to hys bedcham-
bre with a candell in her hande, to tope &
tryfle with hym. Men are not so folysh,
All chast but they can wele conceyue, what chastyte
was obserued in those prayers, vyce, & wan-
ton metynges. But they saye, he sore amen
ded whan he was ones consecrated arche-
byshop of Canterburye, and left wele hys
accustomed enbracynges after the rules
of loue, & became in lyke relygyouse, that
afore in loue was lecherouse. At hys seyd
consecracion was he made a preste, which
Change requyred a change of lyfe. He receyued
a monkes cowle from Pope Alexandre
(Mathew Paris sayth) made our ladye
hys generall aduocate, and shryned the bo
dy of S. Edward a kyngyne, and therfor
he could no longar be vnchaste. In the

yeare

peare of our lord a M. a. C. lxiiij. at Cla 1164.
rendon, Johan of Orforde beynge hyghe
presydent of the counsell, many thynges
were proponed concernynge the inuestytu Prestes.
res, offyces, and enoumptees of the clergy,
and lawes made therupon. Wherunto the
archebyshopp Becket with the other by-
shoppes condescended and were swoune.
But whan he ones percepued ỹ they were
repugnaunt to the terrestryall goodhede of
the byshop of Rome, he fretted for wode-
nesse, and was angry with himselfe, ad-
dynge to hys othe thys subtyle clause to
make it of none effecte, *saluo in omnibus or-* Addicyō
dine meo, & honore sanctæ ecclesiæ, many
dre saued alwayes, and the honour of ho-
lye churche reserued. By thys he was able
to denye all agayne at hys pleasure. *Mat-*
theus Paris, & alij.

☞ Antichrist he preferreth to hys
kynges obedyence.

Within the same peare the kynge An acte.
made an acte, ỹ men of the church
commyttynge offences notable,
shulde be erautorysed or dysgraded by the
byshop of the dyocese, a iustyce beynge
present, & so delyuered to secular kepyng,
tyll he suffered accordynge to hys demery-
tes. The occasyon of thys acte was one
Philippe Broic a preste and canon of Bed A preste.
forde, whych cowardly had kylled a man.
Thys proude sturdy canon bearynge hym
selfe

selfe very bolde vpon his Romysh orders, was at vtter contempt and dissaunce of the iustyce, geuyng him full many obpro-brouse wordes, as though hys office had bene but a slauerye to hys owne presthode. Than stirt vp Becket, and starkeled lyke a lyon, seekynge by all trapterouse meanes to bryng the kynge vnder, and to exalte the tyrannouse kyngedome of Antichryst to the very heauens. He furyously contended with hym to the very death, that prestes and other within owne orders, ought not for theefte, murther, buggery, and other lyke deadly offences, to be exampned and ponnyshed by the publyque magistrates, as the laye sort were. He affirmed it also with stomacke, that the churches fredom was suche, as the temporall kynges had nothynge ado with thē whiche were anoynted and shauen, they beynge therby the Romysh Popes creatures and not hys. *Radulphus Niger*, *Radulphus de Diceto*, *Matthæus Paris*, *Matthæus VVestmonasterienſis*, *Rogerus Houeden*. *Ricardus Croilande*, *Nicolaus Treueth*, *& alij pleriq;*. An exceedyng great thynge were it, to declare the subtyle practyses, deuyses, dysguysynges, crattes, colours, conueyaūces, & other tryfelynges, to bryng all hys matters to passe agaynst the kynge, and a werynesse to the reader to rehearce them, wherfore I lete them ouer passe.

Hudre.

Becket.

Antour.

Artycles

Artycles, for whome Becket is admitted the Popes martyr.

Diuerse of our chronycle writers, doth testyfye in their workes, that these were the artycles wherfor he strone with the kynge. That no spirituall cause ought to be pleaded in the temporall court. No clarke may be compelled to answere in matters before the kynges offycers. Patrones maye lawfully and frely gyue benefyces without the kynges allowance. A byshop or pastour maye frely go out of the realme without the kynges lycens, for the ryght of his churche. He that is ones excommunycated, must haue yps discharge of the spirituall court, and not of the kynge. The clergye and layte must be clered of their offences by the ordynaryes, and not by the kynges iustyces. Appellacyons made from one degre to an other, as from the lowar ordynary to the hyghar, maye be ended without the kynges consent. Landes and teneamentes maye lawfully be gyuen to the clergye in almes, wythout the kynges commyssyon. Spyrytuall promocyons ought only to remayne in the handes of the superiour ordynaryes, whā theyr occuppers are dead, till others succede in their roumes, and not in the handes of tēporal mē. Religyouse men

articles.

Cursed.

No king

ought

men ought not in the quarell of their kynges, to go to the warres. They that flee vnto sayntwarpes, ought there to be socoured agaynst the temporall power, & their dedes made open to the iudge ecclesiastycall. Clarkes, curates, and prestes, are not bounde to come to the commen iudgementes at sessyons, or assyses, neyther yet to be at them though they be commaunded. See what good stuffe here is, to make a martir. All is to dempnyshment of a kynges power, and nothynge els.

Clarkes

☞ Becket stayeth the Popes churche, by confoundynge heretykes.

IN the same yeare of our lorde a M. a C. and. lxiiij. was Thomas Becket reckened (Mathew Paris sayth) suche a mightye, stedefast, and strong sure pyllour, as the whole church both leaned vpon, and was also staied by. But ye must consyder, that it was the Popes churche that he ment and not Christes, for that hath a staye stronge ynough of him without mannys helpe. Marke the forsayd artycles. The church (sayth he) shaken, was ready to haue fallen, and the Pope which was set vp as a staffe to haue staied it, was at that tyme so broken, that the shyuers or peces wounded him, Thomas lokyng for nothynge els, but martyrdome for the churche. In the same yeare were in England certen godly men, whome some Popish

1164.

a church

pysh writers dysdaynously calleth Maldeanes, some publycanes, some false Apostles. These were at Oxforde straightly examyned of the bysshoppes, and so brought to iudgement by this Becket, for holdynge these oppynyons. That the churche of Rome was that whore of Babylon, whych had forsaken the fayth of Christe, and that barren fygge tree without fruite whych he reproued, and that no Christen man was bounde to obeye the Pope and hys bysshoppes. That monkerye was as the dead carreyne that stynketh, and that their vowes were fryuolouse, ydell, and abhomynable, beynge the vnspryngynge braunches of Sodome. That their orders were the great beastes characters, and their temples the wurse for their hallowynges. That purgatory, sayntes worshyppynge, masses, and prayenges for the dead, with such lyke, were most deuelysh inuencyons. ffor mayntaynynge these and other lyke oppynyons, agaynst the proude synagoge of Rome, they were sealed in the faces at Oxforde, wyth whote syerye keyes, and so bannyshed the realme for euer. *Radulphus de Diceto, Matthæus Paris, Guido Perpinianus de hereſibus, Thomas VValden ad Martinum quintum, & Bernardus Lutzenburgus.*

Christes lawes.

Monkery.

Oppynyons.

☞ Hys trayterouse ende, and aduaunce-
ment aboue Christ.

Wham

Iohan Becket was returned again into Englande, in the yeare of our lorde a. M. a. C. and. lxxi. after. vi yeares exyle, he outragiously troubled certen of the bysshoppes, to the kynges great dyshonour. Mathewe Parys sayth. For the only cause why he so hatefully persecuted them, was, for that they hadde fulfylled the kynges desyre, in anoyntynge his sonne Henry ỹ yongar to raygne after hym, not hauynge hys consente beynge pope of Englande. For thys he entered the pulpet, more lyke a mad Bedlem thã a sober preacher. Not to teache Chryste in mekenesse, but in hys wode furye to execrate those bysshoppes, to curse thẽ wyth boke, belle, and candell, and by the popes authorite to condempne them to helle. Vpon thys the kynges seruauntes fell on hym, in purpose (as they toke it) to reuenge their liege lordes great iniury, and hys sonnes dyshonoure. They pared his pylde crowne wyth theyr swerdes, and cut of the popes marke to hys very braine whyls he in ydolatry cõmended himselfe and the cause of hys churche, to hys patrone S. Denyse, beynge but a deade pmage there standyng vpon the aultre. *Stephanus Langton*, *Richardus Croilande*, *Rogerus Houeden*, *Nicolaus Treueth*, & *Ioannes Capgraue*. Thus ended he his lyfe in moste ranke treasõ, & was for his labour made a

1171. Cranrick

Idolatrye.

God

god of ỹ papistes. Yea, they charged christ in ỹ ende by cõmaundement, to delyuer vs heauen frely by the shedynge of Thomas bloud, as though ỹ had bene a payment of satisfaction for our synnes. And as therby apered, they put Christ cleane out of office for him, by this cõiuracion. *Tu per Thome sanguinem, quẽ pro te impẽdit, fac nos Christe scandere, quo Thomas ascẽdit.* O thou Christ suffre vs to clyme vp to that place, by the bloud of Thomas whych he shed for ỹ, to ỹ which Thomas mãfully ascẽded. Marke this hardely, for lurcye a defeccyon frõ Christ as Saynt Paul speaketh of, and for the stronge delusyon that they shulde haue whyche beleued lyes, that they myghte be dampned. ij. Thessalo. ij. ffor here Thomas redemeth Christe and ascendeth to hauen, leauynge vs hys bloude to clyme thyder by. Were there euer greater heretykes, theues, & fowle murtherers, than were our Papistes? I can not thynke it. A deuyll. Defeccyon.

☞ The false miracles, and canonisacyon of Becket.

Off Christe and of all hys Apostles and prophetes, are not written so many great miracles, as of this one Becket. As that so many spoke, so many blynde, so many bleare eyed, bedred, croked, brouled, mangled, lamed, drowned, palsyed, lepros'd, sorowful, eryed, wyth chylde, enprysoned, hanged, and dead, Myracles.

made, were by them as by him delyuered. Neyther were there euer so many writers of any poppyshe saintes lyfe, or so many great volumes made as of hys, as is shewed afore. And all thys was to blemysshe the kynge, and to depresse the hygh power both in hym and in all his successours kinges after him. In the thyrd yeare after his deathe, was he proclaimed a sayut by the popes autoritie, and his daye triumphantly celebrated ouer all Englande, hys masse beginnynge with Gaudeamus. The kinge came in all naked, sauynge that he hadde a lynen breche about hys nether partes. He receyued of the monkes a discipline with roddes, and was so absolued of them in their chaptre howse. He resygned his power vpon their hygh aultre, consented to their vsurped lybertees, and professed himselfe a perpetuall subiect to Antichryst and the serpent, Apo. xiii. O blasphemers of God, and shamelesse mockers of men. But Cesarius sayth in the. viii. boke of hys dyaloges. ca. lxx. that in the. xlviii. yeare after hys deathe, a questyon was moued in ye open scholes at Parys, whether he were saued or dampned. Where as Roger Norman proued hym worthye to be dampned for obstynate rebellyon against his kinge, whiche was Gods appoynted mynyster, Peter the great chauntre of Paris hauing nothinge to obiect in the churches quarell

Bokes.

1173.

Assoiled

A rebell

1220.

to

to the contrary, but his miracles, whiche were most manifest lyes and illusions.

☞ Kynge Henry smelleth out Antichrist and is agayne blynded.

Somwhat must I saye here of the kynge, called Henry the seconde, whyche was a verye wyse, well learned, and godly prince, Petrus Blesensis sayth, *in epistola ad Gualterum archiepiscopum Panormitanum*. Though he in the yeare of our lord a. M. a. C. and. lxvi. permitted at the popes request, a grote to be gyuen of euery plough lande within all his dominions, for ayde of the christen warres agaynst the Turkes, yet perceyuinge. ii. yeares after, the craftye bestowynge therof, and how the seide pope had mayntained the treason of Becket agaynste him, he caused all hys people to forswere his obedience, from the childe of. xii. yeares to them of extreme age. Loke Mathew of Westminstre *li. ij de floribus historiarum*. In the next yeare after, to please hym agayne, pope Alexandre confirmed vnto him the bulle of Adriane the. iiii. for the conquest of Irelande, and made him the hygh lorde of that regyon vndre him, the Peter pens for euerye chymney that smoked, alwayes to hys fatherhede reserued. And thys was (Johan hardynge sayth in hys chronycle) for an errour whiche the Irysshe men helde, against the spyrytualte, and for certen heresyes

Henry. ij

1166.

1168.

1169.

Errour.

1171. wherwyth they hadde bene long infected. In the peare therfor of our lorde a.M.a. C.and.lxxi. were bothe the nobylyte and clergye of the landi swore vnto hym, to take the kynges of Englande for their lordes euer after. Rogerus Houeden. Alyke
1188. chaunce hadde the Scottes in the peare of our lorde a.M.a.C. and.lxxxviii. Pope Clement the thyrde in hys hyghe displeasure subiectynge that whole realme to the crowne of Englande, wyllynge their kinges, nobylyte, and clergye, to gyue alwayes to the kynges of Englande, theyr othe of obedyence, as to theyr superioure lordes. Nicolaus Treueth.

¶ A patronage proued lawfull by vi. marryed prestes.

Barnes. HOwe wyll I bringe a matter, whyche Barnes rehearseth in his boke of prestes marryage, bicause it fell in thys age. In the tyme of pope Alexandre the.iii. (sayth he) there was a controuersye for the patronage of a benefyce, betwene the priour of Plympton in
1176. Deuenshyre, and one Johan de Valletorda. Judges were deputed to heare the matter, Rycharde the archebyshoppe of Canterbury, and Roger the byshoppe of Wynchestre. Before whome the priour of Plimpton proued his personage, by rea
A priour son that he was in possession therof, & had gyuen it out afore to dyuerse persones.

Fyrste

Fyrste (he sayde) there was a preste of Plympton called Alphege, whych hadde by the gyft of the seyd prpour of Plympton, the benefyce of Sutton, nowe called Plymmouth. Thys Alphege hadde a sonne called Cedda, whyche hadde also the benefyce after hys father. And after thys Cedda was there an other preste called Almodus whyche hadde the benefyce lyke wyse. Thys Almodus hadde a sonne called Robert Dunprust, which after the deceasse of hys father had also the seyd benefyce. And after thys Robert Dunprust William Bakon hys sonne, enioyed the benefyce lyke wyse. Alphege Bakon. Ex *monumentis eiusdem cœnobij*. Thys is a wytnesse suffycyente, to proue that it is no newe learnynge, nor yet so longe a go sens prestes hadde lawfull wyues, as the pdell headed pappystes do make the ignoraunt multytude beleue. And thys was in those dayes an vse throughe oute the realme, that the sonne shulde in benefyces succede the father, eyther els the next of his kinne that was learned, tyll the monkes hypocresye procured the alteracyon for theyr bellyes sake. the sõne

☞ Examples dyuerse that prestes in that age hadde wyues.

Forthermore the seyde pope Alexandre, in hys epistles decretall sheweth many of the lyke examples. Exãples

And in one, to Johan of Oxforde than bp-
shop of Norwyche, he commaundeth, that
Wyllyam the newe person of Dysse, for
clayminge the benefyce by inheritaunce
after the decease of his father person Mul
kerell, whyche begate him in his prest hode
shulde be dyspossessed, no appellacyon ad-
mitted. The deane and chaptre of Salis-
bury in an other place he chargeth, not to
Prestes admyt Hughe Howet to the prebende of
Baphorde whyche was hys fathers afore
hym, least it so shulde growe agayne into
a custome. The lyke he wrote to the Ar-
chedeacon of Lyncolne, and to other di-
verse prelates of the realme, specyallye to
the bysshoppe of Excestre, of one Johan
a prestes sonne, whyche after lyke sorte
succesle. wolde have succeded hys father. To the
bysshop of Wyncestre he sheweth there al-
so, that the monkes of Lenton abbeye by
Notyngham, molested one Oliuer a prest
whiche had peceably holden the benefyce
of Mapleshalle by the space of. xxx. yea-
res. The greatest matter they hadde
agaynste hym, was, that he hadde bene
that prestes sonne, whyche had bene cu-
rate of the same parrythe afore hym. But
Curates in thys he defeated the monkes, and she-
wed hym fauer, bicause he hadde there
contynued so longe. The exampels of
thys kynde are so manye, that I leaue
them

them for tedyousnesse. Lete those lewde
pappistes be ashamed than, whyche folo-
wynge, the lowsye learninge of that bawd Eckius.
dye dronkarde Johan Eckius, in hys fo-
lyshe Enchiridyon, reporteth wyth hym
and wyth doctour Coole in theyr igno-
raunt freneshe, that it hath not bene hard
sens Christes ascensyon, that a preste euer
marryed, or had a wyfe. Muche yonlesse
theyr brutysh heades are to blockysh.

Remedyes taughte of S. God-
rycke for vowes ke-
pynge.

Saynte Godrycke borne at Wal- Pedlar.
pole in Northfolke, went firste
abroade with pedlary wares, and
afterwardes on pilgrimage to Rome and
Hierusalem. In hys returne he professed
the chast life of an hermyte at ffynkale by
Durham, and became the great fosider of
dysperssed Hermytes here in Englande.
Muche was he tempted wyth the spyrite
of fornycacyon, and had no small a do to
kepe hys vowe of chastyte. To abate the
great heates of hys flesshe, he soughte dy- Heates.
uerse remedyes, but marryage was none
of them, for that was not thought in those
dayes holye, though it were of God. He
tombled all naked among bryers and thor-
nes. He wore sumtyme a shyrte of heare,
and sumtyme a coote of maple nexte hys
skynne. Of barelles he made wythin hys

Water. own chapell a welle, wherin he stode to ye chynne in ye tyme of hys heates. ffor in the night alwaies was he most greuously tẽpted with the deuyls. But one of them transfourmed into an he deuyll, turned vp hys brode bumme, (if deuils haue but tockes) & made suche a shewe there, as I am ashamed to wryte He that hath deuocyon to Legẽde. knowe the whole storye, lete hym resorte to the holye legeude of hys lyfe, that was wont to be redde vpon hys feastfull dayes wyth no small deuocyon. Thys deuyll hadde a nombre of ponge deuils folowing hym, lyke prattye blacke bopes wyth shaven crownes, and I thynke he was the Heares. great abbot of our votaryes. So was S. Godrycke terryfyed wyth this lecherouse deuyll, that all the heares of hys holye bodye (the legende saith) stode vp lyke sowes brystles. Suche men as hadde barren wiues, complayned to thys holye Godrick, and he made them frutefull by trenge hys gyrdle aboute them. Thys fat carle and fowle forneycatoure (the storye sayth) dyed at ffynkale in the peare of oure lorde a. 1170. M. a. C. and. lxx. doynge more than CC. and. xxviii. myracles wythin fewe peares, and was made a sayncte wyth Thomas Becket. Loke Johan Capgraue.

☞ A counsell at Rome agaynste Buggerers.

The

The buggerye of prestes and relygyouse prelates was in that age so noysed abrode and complayned of, that in the yeare of our lorde a. M. a. C & lxxix. Pope Alexandre was compelled to call a generall counsell at Rome, of. CCC and. x. bysshoppes. Where as he ordeyned agaynst that prestes in anye wyse shulde lyue chaste. And if it chaunced anye of thē to be found a buggerer (as they were none other but sodomytes and whoremongers all ẏ packe) he shuld be fyrste excōmunyca ted, and than hydden from the syghte of the people, tyll suche tyme as they dyspensed wyth hym. Here was a sore ponnyshemēte for so horryble a myschese, but that they sumwhat tēdered them selues in the same, as occupyers in one arte. He ordeyned also that archebysshoppes shulde ryde in bysyttacyons, wyth nomore than halfe an hondred horses, bysshoppes wyth. xxx. legates wyth. xxb. archedeacons wyth. bij. and deanes wyth. ij. sequestrynge all ecclesyastycall persones from the iudgementes of the laye magistrates. ffor by that tyme had they gotten of king Henry the second, a ful reuocacion of regal customes, a cōfirmaciō of the churches liberties, ẏ they might frely appeale to ẏ pope against all powers, ẏ no clarke shuld be brought afor a lay iudg for no maner of wickednesse, & ẏ he whiche strake a

1179. Sequestred. Ryders. Pryuyleges

ſhulde be alwapes ponnpſhed at the bp-
ſhoppes pleaſure. *Matthæus Paris, & Mat-
thæus V Veſtmonaſterienſis.* About this tpme
were the ſecular canons remoued from
Walthã Waltham bp this Popes autorpte, bi-
cauſe ſome of them had wpues, and regu-
lar chanons whpche were men without
wpues, buleſſe thep were other mennys,
placed in their rowmes, the kpnge of gen-
tpſneſſe recompenſpnge Gupe the deane &
certen other of thoſe canõs an other wap.
*Radulphus de Diceto, Rogerus Houeden, Ra-
nulphus, Treuiſa, & Ioannes Buerſden.*

☞ *Notable ſentences of a learned
man in thps age.*

IOhan Saliſburp, a chaplapne firſt
of the court, and afterwardes bp-
1120 ſhop of Carnote in ffraunce, bepng
a man exercpſed in all kpndes of good lp-
terature, and perceipupnge abuſes intolle-
rable daplp to encreaſe in ỹ clergpe, with
berp ſharpe rebukes as with ſperpe dar-
tes, oft touched them, both in his famp-
lpar epiſtles and alſo in hps great wurke
called Polycraticon. In the Rome church
(ſapth he) ſpitteth the ſcrpbes and the pha-
Burdẽs rpſees, and vpon mennys ſhulders thep
lape burdens importable. The great bp-
ſhop ther is greuouſe to all men, and ſcant
to be ſuffered of anp man. Hps legates are
ſo ſurpouſe and ragpnge mad, that a man
wolde thpnke, as thep ſtreppe foewardes,

that

that Sathan were sent from the face of God to flagelle the churche. They nope where they go, and therin are they lyke to the deuyll. Ryght iudgement with them, is none other than an open lyenge and sel lynge. Gayne take they for godlynesse, & the gatherynge of goodes for most high religion. ffor monepe they iustifye ỹ wicked, and ouerloade the afflicted consciences. They decke their tables with golde & syluer, and reioyce in thynges which are most wycked. They eate the synnes of the people, & are clothed with the same. Yea, they diuersly abuse themselues in lykynges of the flesshe, whyls the true worshippers, worshyp God their heauenly father in spryte and verytę. He that in any poynt dyssenteth from their doctrynę, is eyther iudged an heretyke or a scysmatike. Christ therfore of mercye in this age shewe hymselfe, and teache vs what waye we maye walke a right to his pleasure, with manye suche other clauses. Ex *lib.* v. *cap.* xvi. & ex *li.* vi. *ca.* xxiiij. *Polycratici.* Lucre. Dissent.

☞ The insacyable glottonye of Benetts monkes.

GIraldus Cambrensis reporteth in hys wurthye wurke called *Speculũ ecclesiæ, li. ij. ca. iij.* that as kyng Hẽry the seconde was huntynge at Gildeforde, ỹ prpour of S. Swithunes of Wynchestre and .xiij. of hys monkes, fell down 1187.

vpon

afore, tyll suche tyme as he was deposed by the dyocesyane, and so with shame expelled the contrey. The lyke was done also by two other monkes of Northwales, of whom one was priour of Hagia, an other of Brecknnoth, both celles of Clunpakes and not farre frō the hauen of Mylurd. Whych were for their whoredomes most shametully deposed and banuyshed. Yea, the lepd Geralde reporteth it to be a commen thynge among them, where as suche celles were buylded, and wyshed for hys tyme, that not one of them had bene within the whole realme of Englande, for the mysches that he knewe by them. And whan they went abroade (he sayth) about the affaires of their religiō or howses, they wolde in none other innes be lodged, but where as they might haue whores at their pleasures. *Giraldus Cambrensis in Speculo ecclesiæ, li ij. ca. i.* Was not this (thynke you) an holye religion, and an high profession of chastyte?

Two priours.

Abroade

☞ Of two Englysh botaries, one a traytour, the other a thefe.

1086. AS Heraclius the patriarke of Hierusalem was returned home agayne out of England, in the yeare of our lorde a M.a.C. and. lxxxvi. an Englysh botary of the order of Templars, called Robert of S. Albons, betrayed that holye cytie with all the Chrysten inhabytauntes to Sa-

to Saladinus the souldane of Babylon, vpon thys couenaunt, that he shulde haue his nece to marrye. And so it came to passe in the ende, the kynge taken prysoner, and the patryarke compelled to flee, so that the kyngdome was destroyed for euer. An other Englyshe votarye of the same ordre of Templars, called Gylbert Ogerstan, kynge Henry appoynted with certen others to gather vp the money whyche he had determyned to be gyuen to releue the holye lande and cytie of Hierusalem agaynst the Turkes. And whan he had deprehended him in an horrible theste in doynge the same, to the maynteynaunce of hys accustomed lecherys, where as he mighte iustlye haue hanged hym, he onely committed hym to the mayster of the temple at London, that he shulde punysh hym accordynge to their statutes. *Rogerus Houeden libro secundo, historiæ Anglorum.* The holyeteleres and Templars were two fyghtinge orders, instituted firste in the contrey of Palestyne or holy land, as they call it, for the onely defence of Christen pylgrymes goyng to and fro. In processe of tyme they grewe to so great ryches, that as the adage goeth, the doughter deuoured the mother. They exempted themselues frō the patryarkes iurysdyccyon, whiche was their first father and foundar, and became seruauntes to the great

prisoner

A theefe.

ij. orders

They ſerue. great Antichriſt of Rome. Not onely to fyll all that lande with his fylthie ſuperſticions, but alſo to bryng the profyghtes to his inſacyable handes that were gathered from all other nacions. For where as collections were, to maynteyne thoſe warres (Roger Houeden ſayth) that alwayes a Templar was one gatherer, and an hoſpyteler was an other. But in the ende, about the yeare of our lorde a

1312. thouſand thre hundreth and twelue, they had their deſerued rewarde, for than were the Templars deſtroyed, *Matthæus Paris, Ranulphus, Aegidius Faber, Ioannes Paleonydorus, Ioannes Nauclerus, Paulus Phrigio atque Polydorus.*

☞ A crowne of Pecockes fethers, ſent to kynge Henrye.

1186. ROger Houeden writeth it, as a matter ſeryouſe and earneſt, that in the yeare of our lord a M. a C. and. lxxxvi. Pope Urbane the thirde hearynge tell that kynge Henry had appoynted his yongar ſonne Johan to the lattre conqueſt of Irelande, ſent hym a crowne of Pecockes fethers fynely wouen and

1187. wrought togyther with golde. The next yeare after he ſent one Octauian a Cardynall, and Hugh Nouaunt, whyche was byſhopp of Couentry and Cheſtre, as legates from hys ryghte ſyde, to haue crowned

crowned the sepd Johan kynge of Irelande. But the kynge not beynge so Pecockysh as he iudged hym, discretely and wysely deferred the tyme, tyll the Cardynall was gone. Se what fyne topes these fode fathers had in their crafty heades, to mocke Christen prynces with for aduauntage. Here was a gnat worthemanly strayned out to swalowe in a camell for it. He was at great cost that sent Pecockes fethers. So was it a precyouse kyngedome towardes, whose kynge shuld haue bene crowned with them. But I maruele that he sent not therwith, a foxes taple for a scepture, and a whode with two eares. Rightly hath the scriptures set out thys generacyon for mockers. Hierem. xx. A great dissensyon arose the same tyme at Canterbury, betwene Baldewyne the archebyshopp and the couent of monkes, bicause he had begonne to buylde a newe college of secular prestes next ioynynge to them. They caused Pope Vrbane the thirde, to dyssolue it agayne, fearynge therby in processe to haue lost their pryuylege of electynge their archebyshoppes, and so not to haue their pleasures as they had afore. Whereupon he was compelled, to remoue his buyldynge from thens to Lambheth by Westmynstre. *Radulphus de Diceto, Rogerus Houeden, Ranulphus, Treuisa, & Fabianus.* mockers 1187. Pleasure

Abyshop

A bishop made both an earle and high iustice.

IMmedyatly after kynge Rycharde the fyrste was crowned, and swore to defende all Antichristes affaires,
1189. in the yeare of our lord a. M. a. C. C. lxxix the bysshop of Durham Hugh Pulath, for a great summe of monye bought of hym the earledome of Northumberlande. And whan the kynge shulde do the ceremonye ouer hym of makynge an earle, and was girdynge the swearde about him. He (saith he to his lordes and noble men) what a miracle I can do. I can make of an olde bysshop, a yong earle. Am not I (thinke yow) a very counynge artyficer? Lyke feates he played manye in the same yeare, in makynge prelates barons and vycountes, to haue ryches to hys pleasure. In thys the kynge thought, he mocked them, but they mocked hym after a farre other sort in the ende. Thys dotyng bysshop was not yet all satisfied, but added therunto a. M. markes more to be admytted the high iustice of Englande. And for that he myght dwel at home wythoute checke, and polle at his pleasure, he gaue to the pope an vnreasonable summe of monye, to be dispensed wyth for his vowe to the holye lande, and obtayned it. After thys he decreed wyth hymselfe, to lyue longe on the earth, vpon thys admonicio of Godryck the Hermite,

miracle

Durhã.

Longe lyfe.

which

whych ſayd, that he ſhuld be ſtarke blinde
vij. yeares afore he ſhulde dye. But he vn-
derſtode not, that ther was as wele a blin-
deneſſe in ſowle as in body. And that made
hym ſo vnreadye whan he ſhulde haue dy-
ed, and alſo ſo wretchedly loeth to departe
from thys worlde. *Mattheus Paris*, *Radul-
phus de Diceto*, *Ranulphus*, *Rogerus*. *Treuiſa* autours
& *Polidorus*. Se here, howe they kepe theyr
owne ſpirituall lawes, for intermedlynge
with temporal matters. But that for lucre
they maye breake all ordre.

☞ The preuye membre of a fyſhe,
ſwaloweth in a monke.

GIraldus Cambrenſis declareth in
the ſecond parte of his wurke, cal-
led the glaſſe of the church, ca. vij. Giral-
dus.
That by the ſea coaſt a ſhe fiſh was founde
of a wonderfull greatneſſe, called a thirle-
poole. The people in great nombre came
from all quarters there about, ſome to be-
holde the monſtruouſe ſhappe of the fyſhe
and ſome to cut it in peces and to carry thē
home to theyr howſes, to ſome profytable
vſe. Among other ther was a monke more
quycke and ſtirynge to perceyue all thin- A mōke.
ges than anye other there. Thys monke
drawynge very nygh to the fyſhe, beheld,
vewed, and marked the preuye parte ther-
of aboue all. Which was (the ſtorie ſayth)
as it hadde bene the openynge of a greate
doore or gate. He loked therupon verye ſe-

rioustye, and muche wondered, neyther coulde he in anye wyse be satysfyed wyth the syghte therof. At the laste wythoute modestye, shame, and all bashefulnesse, he approched so nyghe, that by the slyme and fatnesse therof, whyche than laye vpon the sande, hys fotynge fayled hym, and he fell flat into the fowle hole, so beynge swalowed vp of that whyche hys lecherouse harte most desired. So that these adages myght than haue bene founde true Suche saynte, suche shryne, suche bere, suche bottell, such treasure, suche trust. As muche was it to recouer hym and to saue hys lyfe as all they coulde do which stode about, with long poles, pron hokes, lines ropes, and other hasty prouysyons. A subtile enemye was it (sayth Giraldus) that prouided him so ridiculouse and opprobrious a falle. But this is the good fortune of our votaries. In ỹ ende they fall headelinges into ỹ gulfe of ỹ filthinesse whych they haue so ardently all their lifetime affected.

A falle

Drowned.

☞ The lasciuiouse hart of an other monke perceiued.

Canterburp.

AN other like storie sheweth the sayd Giraldus in the nexte chaptre folowing, of a mõke of Glastenburp. It chaunced (sayth he) at the kinges requeste & sute of the abbot, that the graue of king Arthour betwen. ij. high pilers of stone, was opened within ỹ holy Saintwarp of Auallon

lon. There founde they the fleshe bothe of hym and of hys wyfe Guenhera turned all into duste, wythin theyr coffynes of stronge oke, the bones only remaynynge. 1101.
A monke of the same abbeye standynge by, and beholdynge the fyne burdonges of the womannis heare, so yelowe as golde, there stil to remayne. As a man raupshed, or more than halfe from his wittes he leaped into the graue. xv. fote depe, to haue caught them sodenlye. But he fayled of his purpose. ffor so sone as they were towched, they fell all to powder. No lesse was this monke (sayth Giraldus) a figure of that insaciable helle of lecherie, than was the other monke, for he shewed as deepely the spynes of a shameleslle mynde, as ded the other. *Giraldus lib ij cap. viij. Speculi ecclesiastici, & in opere de institutione principis, Radulphus Cogeshale, Ioannes Fiberius, Richardus Premonstratensis, Mattheus VVestmonasteriensis, Raunlphus, Rogerus, Treuisa, & Ioānes Lelandus in assertione Arturij.* All this maketh good the foresayenge of Daniel, ỳ the hartes of thē in this generacion shulde be all vpon women Danie. xi. I wolde not that thys also were forgotten in thys age by the waye, but marked and remembred, for it includeth a greate mysterye. Whan strykes and controuersyes were ryfen betwen monkes and their bishoppes for sleueleslle matters the kynges mighte not

Giraldus.

Autores

Strykes

meddle in so spirituall causes, but a legate must all wayes come from Rome to do it. *Notate uerba, signate mysteria.*

☞ King Richarde is sent abrode, and a bishop ruleth.

Wiles.

NEuer were there anye people, eyther scarse any deuils of helle, in craftes and worldye wiles comparable to these sprites of Rome, the byshoppes, monkes and prestes. They could sende kynges abrode on Pilgrymage, and in the meane tyme occuppe their whole realmes to their Romyshe maisters behoue. Kynge Richarde the first, for his stoughte stomacke called Cor de Lyon, was sent into the lande of Palestyne, to fyghte wyth the great Turke for Hierusalem, whyche an Englyshe botarye and byrde of theyr vncleane cage, had both betraped and lost a lytle afore, and coulde neuer be recouered sens. For the tyme of hys absence, one Wyllyam Longechampe, being chancellour of Englande and byshop of Elie, holdynge the gouernaunce of the whole realme, wonderfully oppressed the same. Haunynge the kinges whole power and his popes authorite, he rode contynually with no lesse than a. M. horse, the noble mennys sonnes beynge glad to become slaues to hym. Wyth the beste barons and earles marped he hys cosynes, neces, and kynswomen, yet was hys graunde father a

1191.

Rular.

poore

poore plough man and hys owne father a cowherde. Beynge an holye votarye, he a votary refused the vse of women, and in hys bed chambre abhominablye occupied with buggerye bodes, as the common rule was than of that mischeuous spyritualte. So longe he ruffled it oute in all kyndes of tyrannye, tyll at the laste, Johan the kinges brother, beynge than the greatest duke within the lande, began to couple with hym. Than fearynge to haue bene called to a derye strayghte reckenynge, he fled with a small companye of hys moste trusty seruauntes to the castell of Douer, myndynge in the nyghte to haue stollen ouer the sea. But as herafter shall folowe, he came to shorte of that passage. *Hugo Nouaunte in libello de fuga Guilhelmi Heliensis, & Rogerus Houeden li. y. Anglorum historiæ.* Accomptes.

☞ This bysshop counterfetteth a woman, and is taken.

INuentynge a newe craft of conueyaunce, he came downe haltynge from the castell aboue, to the sea side bynethe, appareled in al pointes lyke a woman, whose kynde neuertheless aboue al thinges he abhorred. A syde grene garment he had vpon him, and a cloke with wide sleues of the same colour. Hys heade was al couered with a fair great kerchief and his face with a proper mussiar. In his Disguysed. bysshop

A lowsterer. rpght hande he bare a pece of lynen cloth, and in the left hande a met pearde. And as he was set vpon a great stone, a fysher man commynge from the water, and supposynge hym to be an whore, ran fast vpon hym, and clasped one hande about hys necke, with the other he searched for hys priuye partes. When he ones vnderstode hym to be a man and no woman, he called to them about and desyred them to come and to se a maruele, for he had founde (he sayd) a man in a woman. Hys seruauntes therwith drewe nygh, and with gentyll wordes pacyfyed this fysher. Anon after approched two women, requyrynge to knowe the pryce of hys lynen clothe. He played mumme chaunce and wolde make none answere. With that they suspectynge the matter, plucked of hys mussler from hys face, and so perceyued hym to be an olde man newly shauen. Than called they to them more company. and cryed with lowde voyces. Kete vs stone thys wylde monstre, whiche hath deformed both kyndes. Than threwe they of all that was vpon hys heade, and made hys prestes crowne all bare. They rated hym, reuyled hym, rayled vpon hym, vyspatled hym and vyspitted him. Yea, they threw hym downe on the grounde, and dragged hym from place to place vpon the sandes, some by the

A monstre.

A preste.

A playe.

the armes, and some by the legges. Hys seruauntes not able in anye wyse to helpe hym. At the last they brought hym into a darke cellar, where as they couched hym wyth rebuke and shame, tyll the hygh counsell of the realme sent for hym. *Hugo Nouaunt, & Rogerus Houeden, in præfatis opusculis.*

☞ He dieth, & is lamented of an old rood.

Affter thys was he brought to the Tower of London, emprysoned, examined, deprysed, dyscharged of his gouernaunce, and so permytted to depart out of the lande, and Walter Constaunce the archebyshop of Rohan beynge an Englysh man borne, by the kynges letters was placed in hys rowme. He that wyll se this storye treated of, more at large, lete him resort to the forsayd wurkes of Hugh Nonaunt and of Roger Houeden. Dyuerse other auncours maketh mencyon of the same, as *Radulphus de Diceto, Ricardus Præmonstratensis*, Mathew Paris, Johan Euersden, Johan Scotysh, Robert ffabyane, and *Polydorus Vergilius*, but not so coppously. Hugh Nouaunt wyssheth in the ende of hys small treatyse, the excesse of thys lewde prelate so to be punnyshed, that the kynges dignyte myght be conserued, and the order of prestehode not vtterly confounded. After longe trauayle in the yeare of our lorde a M. a. C. and xcvii. 1197.

Deprysed.

Mencis

He came to the cytie of Pictauis or Potyers, where as he ended his lyfe. And so longe as he laye in extremes, a certen rode (they saye) in the cathedrall churche there, whiche was called the churche of Saint Marcyale, ded pytiously wepe & lament, so that the teares fell downe from his eyes, as it had bene a floude of water. Belike the bysshop had bene some great frynde to that rode, that he toke his death so heauyly. But they saye, it was his accustomed vse, alwayes to mourne whan a bysshopp departed. Loke Roger Houeden. And it maye well be, for the scripture sayth, that both they are doolles, that is to saye, both the paynted rode, and the bishop that preacheth not, Baruch. vi. & Zacha. xi.

A frynd

☞ Antichrist detected, by Joachim abbas.

1191 Wils kynge Richarde was yet in the lande of Palestyne, he sent to the Ile of Calabria for abbas Joachim, of whose famouse learnyng & wonderfull prophecyes he had hearde muche. Among other demaundes, he axed hym of Antichrist, what tyme and in what place he shulde chefely apere. Antichrist (sayth he) is already borne in the cytie of Rome, and wyll set hym selfe yet hyghar in the seat Apostolycke. I thought (sayd ỹ king) that he shuld haue bene borne in Antyoche or in Babylon, and to haue comen of the

Anti-christ.

lyck

ſtocke of Dan. I reckened alſo that he ſhulde haue raigned in the temple of God within Gieruſalem, and only haue trauapled for the ſpace of thre peares and a halfe where as Chriſt trauapled, and to diſpute agapnſt Enoch and Helias. Not ſo (ſayth Joachim) but as the apoſtle reporteth, he is that onely aduerſary whyche exalteth hymſelf aboue all that is called God. ffor where as the lorde is called but holye, he is called the moſt holy father. Thus Antichriſt ſhall be opened, and him ſhall God deſtroye with the ſprete of hys mouth, and lyghte of his commynge. Whã thys was ones knowne in Englande and in other quarters of the kynges dominyon, the prelates begonne to ſtarkle. Pra, Walter Conſtaunce the kynges deputie, with other archebyſhoppes, byſhoppes, abbottes, and prelates of the clergye, caſt their heades togyther, impugnynge thys newe doctrine with all power poſſible. And though they brought fourth many ſtronge argumentes in aperaunce (ſaith Roger Houeden) yet coulde they neuer to thys daye bryng their matter to a full concluſion, but left it alwayes in doubt. *Rogerus Houeden, & Radulphus Cogeſhale.*

Joachim.

prelates.

Argumentes.

☞ Antichriſt aperety in hys full pryde.

1191.

Celeſtine the thyrde Pope of that name, crowned ỹ Emproure at Rome, called

called Henry the. vi. and gaue hym a ba-
tarye to wyfe whyche was named Con-
ftantia, a profeſſed nonne of Panorme in
Sycyll, and the doughter of kynge Ro-
ger. Thys coronacyon was celebrated on
this wyſe. He firſt met the Emprour with-
out the churche doze, and afore hys ente-
raunce toke a ſolempne othe of hym, that
Defend. he ſhulde for tearme of lyfe, with ſwerde
defende holy church, ſupport all her cuſto
mes, lawes, and lybertees, & ſpually pre-
ſerue ỹ patrymoup of S. Peter. Whã this
was ones graunted, the entered into the
churche, where as the ſame Pope erected
into a trone of magnificence moſt marue-
louſe, toke the imperyall crownes betwixt
hys. ñ. fete, and with them crowned firſt ỹ
emprour and than the empreſſe hys wyfe.
Anti- Thys done, with hys ryght fote he ſpur-
chriſt. ned the Emprours crowne of his heade a-
gayne, addyng thys vnſhamefaſt clauſe, ỹ
he had as wele power to depoſe hym, as to
crowne hym. And the crowne fell to the
grounde. The Cardynalles ſtandyng vp,
toke it vp agayne, & ſet it vpon the ſepd em
prours heade. *Rogerus Houeden, Ranulphus*
Mark it *& Rogerus Ceſtrenſis, ac Treuiſa*, Thys ſto
ry haue I here rehearced, that my readers
might therby know, ỹ Antichriſt was now
at ỹ higheſt, & in the full of hys abhomina
ble pryde, both in this Celeſtyne, and alſo
in hys predeceſſour Alexandre the thirde.

Whyche

whyche Alexandre made the father of this
emperoure, called ffridericus Barbarossa,
in S. Markes churche at Wenyce, to lye
flat at hys fete vpon the paumente, he set
tynge hys fote m[illegible]ps neche, and vnseso-
nably vtteryng thys sentence. Vpon the o lucifer
adder and cockatrice shalt thu walke, the
lyon and dragō shalt thu treade vndre fote
Psal. xc. Loke *Iacobus Bergomensis*, *Hart-
mānus Shedel*, *Ioannes Nauclerus*, *Ioannes Stel
la*, *and Barnes*,

☞ An archebyshop execrated, and
a byshop wounded.

IN the next yeare folowyng whych
was the yeare of our lord a M. a.
C. xcij. Geffrey the archebishop 1192
of yorke, which was ye kinges bastard bro
ther, resorted to Londō by cōmaundemēt.
And as he came towardes Westmynstre
with his crosse borne afore him, ye bishop of
Londō with certen other prelates met him
full in ye face, & without frindely salutaci- Charite
on excōmunicated him for that onely acte, &
suspended the newe tēple both from syn-
ging & rynging, where he was lodged, so
that he was compelled to depart again frō
London, ye purpose of his cōming not per-
formed. Rogerus Houedē. Lo here was
much a do for a thynge of nought. And no
smal matter was it in those daies, to breake
their apishe tradicions: about the same ty- Mouāt
me: Hugh Mouaunt the byshop of Chestre
drowne

droue all the blacke monkes out of Couen tre, and turned their monastery into a college of prestes, sortyng their reuenues into prebendes. The cause was this. They had kepte noughty rule, and wolde not be reformed. Moreouer they were in daily contencyon with the bysshopp, so that on a tyme, not only they violently strake him, but also they drewe blonde of hym afore their high aultre. *Radulphus de Diceto*, *Radulphus Cogeshale*, *Ricardus Diuisiensis*, *Ricardus Præmonstratensis*, *Rogerus Houeden*, *Matthæus Paris*, *Ranulphus*, *Trewisa*, & *Fabianus*. About. vij. yeares after thys, at the cõmaundement of Pope Celestine the third, the monkes were restored agayne and the prestes reiected, by Hubert the archebysshop of Canterbury, Hugh the bysshop of Lyncolne, & Samson the abbot of S. Edmondes Bury. *Radulphus de Diceto*, *Ioānes Euersdē in Anglorū annalibus*, atq; *Polydorus*.

Contencion.

1198.

Hubert.

☞ Prestes prouyded poysons dyuerse wayes.

1196. AS a certen chaplayne belongyng to the archebysshop of Yorke, and called Rauf Mygetoft, in the yeare of our lord a. M. a. C. and. xcvi. laye vpõ his death bed at Rome, he openly cõfessed that he had sent into Englande false letters and poysons to the dyspatchement of hys enemyes. And whan diligent searche

was

was made at London, by them that folo-
wed Roger of Rippun a preſt which was
the conneyar therof, it was ſo founde in
dede. This poyſon was brought thyder, to Poyſon.
haue deſtroyed maiſtre Simon the deane
of Yorke and certen of the canons there.
And chefely it was in a rynge and girdle,
which both were brent at Totehyll before
a great multytude of people, ỳ preſt empri-
ſoned. This myſcheſe was layed to the ar-
chebiſhop Geffreye of hys enemyes, but it
was founde otherwyſe. *Rogerus Houeden*
& *Radulphus Cogeſhale*. Was not thys
(thynke yow) a vertuouſte ſtudye of theſe Studye.
holye votarpes? At the ſame tyme was
there a craftỹ knaue, an holye monke, I
ſhulde ſaye, in the abbeye of Eueſham,
whiche laye long in a traunce. And after-
wardes he wrote a newe Apocalips or boke of reuelacions, concerning the paynes of helle and ioyes of heauen, not vnlyke to Tundalus. *præfatĩ autores cñ Ioanne Scuiſh.* An other falſe fole was there in the dyo-
ceſe of London, whyche about the ſame
ſeaſon, had viſyons wonderfull (they ſay) Viſions.
of the peynes of purgatorye. Thus went
the deuyll about in this doubtfull age, af-
ter dyuerſe ſortes to decepue the ignorannt
multytude, and verỹ fewe there were thã,
whiche in the true fayth reſyſted him.

☞ A byſhop and an archedeacon taken in the warres.

In tyme

Johan. IN tyme of the warres, whych were betwixt the frenche kynge and kyng Richarde of Burdeaux, Johan ỹ kyngs brother and Marchades a great captayne went abrode with a nombre of horsemen to proue maistryes. Anon as Philipp the bysshop of Beluace, a man more gyuen to warre than to preachynge, had knowledge therof, thynkynge them to be a mete praye for him, came freshly out of the cytie with sir Wyllyam Marlon and his sonne and a great nombre more of valeaunt warryours. In the ende, the bysshop, the archedeacon, and all the chefe captaynes were taken, the residue all slayne and dyspersed. Thes ỹ prelates Johā presented with great trymphe to the kynge hys brother, as those whyche had bene afore tyme hys great enemyes. I haue gotten (sayth he) ỹ great chaunter, and a good quere man to answere hym in the same note, and here I delyuer them to you. The kyng smyled, as one very glad that they were taken, consyderynge the displeasurs whiche they had done, and commaunded them, armed as they were, to be enprysoned. Pope Celestyne hearynge therof by the canons of that churche, commaunded hym to delyuer agayne hys sonnes. To whome he sent their armour with thys message in question. Are these the garmentes of thy sonnes, or mete apparelynges for thy chyldre.

Warryers.

A chaunter.

Canons

chyldren. No (sayth the Pope) nor yet of my bretherne, but rather they are the nestures of the chyldren of Mars. And so he lete them be styll, at the kynges pleasure. Where as they remayned for ỹ space of iiij. yeares after. Matthæus Paris, Matthæus VVestmonasterienſis, Rogerus Houeden, Rogerus Ceſtrenſis, Ranulphus, Treuiſa, Nicolaus Treueth, Ioannes Euerſden, & Ioannes Scuiſh. Cõtinue

¶ ffulco for the marryage of. iiij. ſpirituall wyues.

VVyls theſe warres yet endured, 1197.
theee came vnto kynge Richarde, one ffulco a frenche preſt, whiche had preached very muche agaynſt vſurers and whores. This ffulco required ỹ kyng in any wyſe to put from him. iiij. abhominable doughters whych he had, and to cõmpt them to marryage, leaſt God punyſhed hym for them. Lytle was marryage beholden to ſuche a preacher. Thou lyeſt hypocryte (ſaith ỹ kinge) to thy very face, for all the world knoweth, that I haue not one doughter. I lye not (ſayth ffulco) for thou haſt. iiij. doughters. One of thẽ is called Pryde, an other couetouſneſſe, and the third lecherie. With that the kynge called vnto him, his lordes & his barons. This hypocryte (ſayth he) hath required me here, to marry fourth my thre doughters. Hypocrite.

And

Husbandes.

And now that I haue founde out apte husbandes for them, I wyll do it in effecte. I therfore bequethe my pryde to the hygh myn ded Templars and Hospytelers, for they are as proude as helle. My couetousnesse I gyue to the Cisteane monkes, for they couete the deuyll and all. My lecherie I commytt to the prelates of ỳ church, for they haue therin moste felicyte. Wyth this was the preacher cõfused, for he knew it was no lye. *Compendium noui chronici*, *Matthæus Paris*, *Matthæus V Vestmonasterien sis*, *Rogerus Houeden*, *Radulphus Cogeshale Ranulphus*, *Rogerus*, *Treuisa*, & *Ioannes Scuish*. To this agreeth that which *Giraldus Cambrensis* writeth, *li i j ca. xij. speculi eccle siastici*. Which is, that Pope Alexandre the thirde was wont to saye, that he had iij. howses whome he intyrly loued, that aboue all others enioyed hys specyall protection. Whyche were the tyre religyons of Templars, Hospytelers, and Cysteanes. Ye maye be sure, it was for no goodnesse, that they so highly stode in his fauer.

Fulco.

Thre howses.

☞ Men possessed of deuyls, and Cisteane monkes.

Roger Houeden sheweth, *li ij. historiæ Anglorum*, that in the yeare of our lord a. M. C. and. xcviij. many were possessed of deuyls & vexed with horryble frenesyes. For remedye of this

1198.

many monkes were sought to, as men of most holy conuersacyon, chefelye the Lysteanes. Amonge whome there was an abbot whyche toke vpon hym to expell them in the name of Christ. And as he was doyng with one, the euyll spryte spake in him and sayd. We are the same legion of deuils whyche Christe droue out of the Gergesytes into the heard of swyne, and that drowned them in the sea, Math. viij. A power we haue receyued to entre into all blasphemers, as we haue found some in this cytie. If we therfor be expelled out of these mad men, we will next of all entre into the, thu hipocryt, and into thy dyssemblyng ordre, and torment yow as we haue done the others. Not passinge. iij. yeares afore (sayth the seyd Roger) certen paganes, wastinge the lande of Sanctius the kyng of Portingale, came towardes an abbeye of the Lysteanes to destroy it. The monkes hauing knowledge therof, came fourth and submytted themselues, besyrynge their lyues with teares. The paganes cõmended their conuersacyon, and sayde, that they myght in that ordre be saued, if they hadde women. The monkes iudged of this true sentence, as they hadde done of marriage, that it was a verye whoredome. But the paganes thoughte of the monkes, as the truth was, that vnder that colour of religion they were filthye buggerars. And so the

Legion.

1196.

Wome.

paganes were much better than the sodo-
metrouse monkes were. Ex eodem Rogero.

☞ Two archebyshoppes rebuked, for
collegys buyldynge.

1198. Many grenouse accusacyons were
made the same yeare to pope In-
nocent the thyrde, by the monkes
of Canterburye, agaynste Hubert their ar
chebyshop. Chiefly that he hadde builded
a chapell at Lambeth, to the horryble pre-
iudyce of the mother churche of Canter-
bury, placynge preestes or secular canons
therin, and appoyntynge them lyuynges
oute of theyr yearlye rentes to theyr vtter
vndoynge. ffor there he intended (they
saied) to consecrate byshoppes, and to
depryue them of theyr electyons, contra-
cõsecrat rye to their auncyent customes. So that
they much feared that the dygnyte of their
churche, whyche alwayes hadbene a true
handemayde to the church of Rome, shuld
haue bene trãslated to that chapel Apolta-
trice, as they thã called it ful wisely. Thus
Balde- was the archebishop at ỹ last cõpelled, as
wyn. was Baldewin his predecessour, to stryke
it downe flat to the grounde, whome af-
ter lyke sorte they had also vered for buyl-
ding the like at Canterbury. Neyther was
the kynge nor yet all the realme, at that
daye able to staye them, Raufe Cogeshale
sayth. ffor they feared therby also to haue
lost their prerogatyue in choosinge alwaies

the

the archebishop. They muche disdayned prestes in those dayes (Ranulphus saith) & iudged them men of much lesse perfection than they were of, for their monkish cowles sake. But these .ii. archebishoppes were men of good knowledge (Treuisa saith) for they vnderstode that Christ which was the only heade of ỹ church, reckened no perfeccio̅ in mo̅kes & frires, wha̅ he left his poor Apostles ỹ gouernours therof. Loke Roger Gonedē, Mathew Paris, Mathew of Westmin. Rauf Cogeshale, Ranulphus, Treuisa, ffabian, and Johan Scuish.

Prestes

apostles

☞ A lecherouse votarpe assoyled at Rome for money.

IN an olde boke of confessyon reckenynges, and of absolucion sought at Rome by bawdye prestes and monkes of thys realme, and obtayned for moneye, I founde thys abhominacyon to close vp my boke wyth, wherat I much wondered. The petycyon of an holye votrap of England (it should seme that he was a prebēd of Lincoln) to Anselme ỹ bishop of Albanense, cōtained this heauy cōplaint. That he at times by ỹ deuils suggestio̅, had occupied al sortes of wome̅ as wele in ỹ churches as in other sacred places. He began first with the mothers, and tha̅ folowed on with ỹ doughters, neces, & nigh kinswomen from them he went to the

1199.

Occupied.

nonnes, and had to do with a sort of them also. ffor the whiche he honestly despereth absolucyon for his moneye, and hath it as honestly of this bysshopp beynge the Popes deputie, after this fourme. To your discressyon (sayth thys bysshop by writing to the bysshop of Lyncolne) do we commit it, to assoyle this clarke *in forma ecclesie*, from the sentence of excommunicacyon, in case he hath ronne into the daunger therof for hys forsyncacyons, aduoutryes, incestes, and other synnes. We wyll yow also to enioyne hym penaunce, as ye shall se it conuenyent, for the helthe of hys sowle. Datum &c. A great nombre of these bawdy braynges, fonnde I in that boke, called *pœnitentiarium Romanum*. Se how tender these fathers are to their owne lecherouse occupyenges, and marryage amonge them is yet indyspensable. Mo deuyls bydes, and promoters of all prodygyouse whoredomes and knauerpes.

Discressyon.

A boke.

(.˙.)

BRITISH MUSEUM

The conclu=

ſyon of thys ſeconde boke.

THus haue I broughte to an ende, the ſeconde part of the actes of my Englyſh bota-ryes, whych is a contynuacion of them for. CC. yeares ſpace, from Sathans comming fourth frō the bottomleſſe pytt, Apocal. xx. after the full thouſand of yeares from Chriſtes incarnacyon, to the reigne of kynge Johan in the yeare of our lorde a M. and. CC. If it be marueyled of, that the firſt part ſhuld be ſo ſhort, contaynynge ſo many yeares, and this part ſo longe of ſo fewe yeares, I deſyre them that ſo maruayle, to take this for a full reaſon therof. He that is in pry-ſon, can not buylde ſo faſt to hys contem-tacion, as he that is abrode and at lyberte. I tolde ye afore, that Sathan was tyed vp for that tyme. Not from doynge of myſ-chefe, for that hath he wrought in all ages of the world. But he was ſequeſtred from doynge thys greateſt miſchefe of all, in the Chriſten churche, for their vnthankefull receyuynge of the Goſpell of ſaluacyon, wherin they had profeſſed the ſame. Whan Noe by hys preachynge, had admony-ſhed the people longe afore, of the floude,

Acteſ.

yeares.

Sathan.

that was commynge, if they repẽted not
theyr synnes, it sayserlye came forwarde.
no stop. But whan it was ones entered, than was
there no stoppe, but in it flowed apace.
In lyke case was it wyth thys floude of
darkenesse and beastlye ignorannce, pre-
scrybed of S. Johan the Euangelyste, at
the tyme appoynted, it fell faste vpon
them that were drowned therin for theyr
vnbeleues sake.

Hydden That Sathan ded afore, for the more
parte was secrete. But that he hath done
sens, hath bene open and aparaunte bothe
wayes. Idolatry and superstycyon, which
are the deuils owne frutes, by the space of
those. CC. yeares, and of more thã. CCC
yeares after them, hadde a bewtiful shew
and a gloryouse shyne, of relygyon, ho-
lynesse, perfeccyon, and of Gods oulye
Mistes. hyghe seruyce. Suche craftye colours
and deceyuable mystes, were caste vpon
them, by Sathans subtyle sophisters and
sorceroute dyuynes. Thus were they
seane, wondered at, worshipped, and had
in greate honoure for that. v. hondred yea-
res space, but not knowne a ryghte, for
lacke of godlye dyscressyon and know-
ledge of Gods wurde, wherby all spretes
are discerned and proued. But now in this
Lighte lattre age, by the lyghte of the lordes ape-
raunce they are bothe seane and knowne,
what they are in dede. The wurdes of the

lordes

lordes owne mouthe in the sacred scriptures, hath declared and manifested them to be moste filthy abhominacions in their best aparellynges. More coppe of wrytters in thys age than in anye other afore, is also a lyuely profe and declaracyon of the same. Therfor am I nowe compelled, ere I passe any further, to shewe in fewe wurdes the summarye contentes of the. iiij. partes of my votarye3 actes, that my reader maye knowe the dyfference of them, by their diuerse groundes and argumentes. Autorr.

In the fyrste parte, after longe engenderynge, bredynge, and bryngynge, my votaryes haue ryssen faste, by the craftye inuencyons of Idolatours. In the seconde parte, they haue buylded faste, by the wyttye practyses of a monkes and chanons. In the thyrde parte, shal they holde faste, by the busye calkynges of the. iiij. orders and fryres. And in the forte parte, shall they fall faste, by the mygh tye assaultes of the preachers and wrytters. The fyrste parte comprehendeth all the tyme from the woldes begynning to a full thousand yeares after Christes incarnacyon. The seconde parte contayneth .C.C. yeares more, from ỳ thousand of yeares to ỳ reigne of king Johā. the third part shall contynue for .C.C. yeares after that, which is trō the enteraūce of king Johā to iiij. ẏ̄ contentes

the reygne of kynge Henry the fort. And
the last parte shall conclude wyth an hon-
The last dred and syxtye yeares, whyche is from
the fyrste yeare of kynge Henry the forte,
to the lattre end of this present yeare from
Christes incarnacyon a. M. D. and. l. or
thys nert after that, whyche is .li. Thus
Diuerse maye these. iii. bokes be knowne dyuerse,
the one from the other, by theyr diuerse ti-
tles, of fast rysyng, fast building, fast hol-
ding, and fast fallinge, though all they pro
cede out of one only argument of Englysh
notaryes.

Ye that shall wyth wysdome consyder in
Craftes. thys seconde part, the wyse procedyn-
ges of these Babylon buylders, howe they
prauked vp their stought sturdye Anty-
christ above God and hys Christe, he shal
fynde that these were theyr chefe practy-
ses of myschefe. They perceiued that God
of hys infynyte wysdome had placed. ii.
hygh admynystracyons in the christianite
for the conseruacion therof, and that they
ii. offices were, the publyque autorite of noble pryn
ces, and the gracyouse office of godly prea
chers. The one was for ỹ outward welthe
of the bodye, the other for ỹ inward welth
of the sowle. They thoughte, if these. ii.
were not peruerted and poysened, they
shulde neuer come to theyr full purpose.
the firste Wherfore they sought firste of all to bring
them vnder by sophistycall forcerpes. And

fyrste

fyrste they began with the weaker concernynge the worlde, whyche were the curates, preachers, or ministers of Gods word for they were (as apered) the more easie to ouercome. Christe the sonne of God, the holye Apostles, and the godly fathers of the primatiue churche, vpon diuerse considerations, permitted them to haue wiues. S. Paule most earnestly wrote it both to Timothe and Titus, that it shuld stande as a buildinge vnremoueable. *Oportet episcopū irreprehensibilem esse, unius uxoris maritum, i. Timo. iij. & Tit. i.* A bishop must be vnrebukeable. A pastour must be the husbande of one wyfe. Marke wele that, Muste be. Wiues. oportet.

If this wiuinge (thought they) might be brought to an yll opinion, that the people might recke it nought, thā shold we make that office of pastorall cure, whiche afore serued God in paineful study of his word to serue vs in all vanitees and plesures of the flesshe. To bryng this to good passe, we must pretende a perpetuall chastyte. We must outwardly professe neuer to towche a womā, what so euer we do els in ỹ darke By thys shal we haue these commodites We shall apere more holie than other people. We shal haue the preachers obedient to our affectes. They shall not rebuke our horrible darke doynges by the Gospell. No, for they shall for wante of women, haue vncomelye lustes in theyr hartes, Worcbes. women.

wherby they will be geuen ouer of God to themselues. So shall they become bugge-
Bugge-
rers. gerers and whoremaisters. Yea, and suche blynde bussardes and beastes, as will be able to abyde no truthe. So shall our wyckednesse in the syght of people, become a lyse of perfection and holynesse. By these cheselp and by other lyke practyses, came that adminystracyon for the lowes behoue, to an vtter decaye and ruyne, as is shewed at large in thys former boke.

Now lete vs go to the other, whych is the Christen regyment of pryuces, and de-
The. ij clare by what wayes these wycked buyl-ders brought that also to a counterfet shadowe of Christen gouernaunce, they be-ynge made the dumme ymages of the beaste. Apoca. xiij.

All for the publyque welthe, and conseruacyon of Christen commynaltees, had
Autorite they their autorite and power. Thys administracyon sought these enemyes to de-stroye an other waye. They first toke from kynges the inuestynge of prelates, or the power of admyttynge them to spirytuall offyces. They made the great pryn-ces beleue, that they were but laye men, and myght not intermedle in spirituall causes, or in the appoyntynge of the eccle-
Decept. syastycall functyons. Se here, how one myschefe grewe vpon another, as ỹ ouer-throwe of Christen princes autorite, vpon

the

the condempnacpon of prestes marrpage.
Thep sepd, it was vnconuenpent, that he
whpch had touched a woman (as the kpn-
ges ded their wpues) shulde lape handes
vpon hym, or admpt hym to offpce, that
shulde make Christes bodpe. O blasphe-
maule buggerers. Where founde these
execrable hypocrytes, that it was euer
spnne a man to touche that vessell whpch
was sanctifped to his vse? Ether pet,
where was power graunted to their bug-
gerpsh generacpon, to make Christes bo-
dpe? O deupls merpdpane, as the Pro-
phete doth call pow, whan wpll pe leaue
to illude both God and man? But to con-
clude. By this meane, at the last they had
their full purpose, and therby made the
Christen prpnces to become their slaues,
Pea, to holde their stirroppes with cappe in
hande, to kysse their fplthie fete, & to leade
their mules and their horses.

Pea, they played with those worldly
rulers, for all their great power and wys-
dome, as the bearwardes ded with their
apes and their beares. They led them in
the cheanes of their iniqupte, and compel-
led them at tpmes, to do suche feates as
they appopnted thē. Moreouer whan they
wolde not obeye to theyr mpndes, they fea
red them with the whyppe. They terrp-
fped them with their blacke curses. They
fraybugged thē with the thundreboltes of

Mocke rs.

Trap- tours.

Curses.

their

theyr excommunycacyons and interdiccyons, and threttened to set all other nacions vpon them. But our noble kyng Edward, and hys valeaunt father kinge Henry afor hym, threwe of from theyr shulders, the execrable yoke of those obstinate infidels. Neyther nedeth he to feare, to treade styll vndre hys fete that odyouse hydre and hiss singe serpent of Rome. For the eternall God, whiche hath given to him the power of a king, is strongar than is Sathan their great maistre. Long were it to treate, how these lecherouse locustes haue vsed theyr kinges here in Englande, bothe afore the conquest and after. Before the conquest they shewed fauer to none, saue onlye to them that were monastery buylders. The other, lyke locustes they vexed, and soughte by all meanes to suppresse them. They haue not muche rested, sens theyr maistre the deuill was at large, after hys thousand yeares inprisonment.

An hidre

ffauer.

ffyrste they depryued the Englyshe successyon of regall regyment, to aduaunce the Danysh bloude to the crowne of Englande. Than brought they in the Normānes and ffrenche men procuring theyr bastarde a banner from Rome to subdue the lande. And whan they were staped by the sufferaunce of God, for the synnes of the people, than ded they turmoyle wyth them

Traytours.

them also They rebelled agaynste kynge Wyllyam conqueroar, and laboured to subdue him, bicause (they sayd) he was both a bastarde and a tyraunt. They sent rebelles. fourth S. Albon (if dead mē myght strape abrode) to kylle kynge Wyllyam Rufus, bicause he was their enemye. They made their dead bishoppes, to pricke at kynge Henry the first with their pastorall hokes, the chronycles sayth, bicause he had much displeased them. They tell of kynge Steuen, that their maker slewe awaye, whan he shulde haue receyued hym, the taper in hys hande ded breake, and the pixte fell out of hys tabernacle, at his coronacyon. Of kynge Henry the seconde they report that he came of the deuyll by the fathers syde, and from the curse of God by the mothers, for kyllynge Thomas Becket, and yet he kylled hym not. They sent fourth kynge Richard Cordelyon, to fyght for Hierusalem, whyls they occupyed hys realme here at home, dyssamynge hym of lecherye, pryde, and couetousnesse. Thus haue they handeled their kinges hytherto. How they vsed the rest of them, ye shall knowe, God wyllynge, in my next. ij. bokes folowynge. Blasphemers. Deceyuers.

Breuely to conclude vpon that is sayde afore concernynge the decayed auctorite of princes, and condempned marryage of prestes, whyche wonderfully ij. matters.

gaue

gaue wape to Antichristes vsurpacyons. The pretence of those wycked workemen, whych thus pranked hym vp with vntempered vuyldynges, was in their generall counsels, to condempne the fowle heresye of Simonye, and lecherouse commixtion of Nicolaitanes. Suche were the prodygyouse and sylthie names that they gaue to the investyture of prelates in the handes of a prynce, and the marryage of Christen ministers, at that tyme at lyberte, to make their own wycked actes to apere very goodly. They sayd, it was the great errour of Simō Magus, that a kynge shuld admyt a bysshop, eyther yet haue power to gyue fourth any spirytuall promocyon, & yet Symon Magus was no kynge, but a membre of their spiritualte. They affyrmed it also, to be the abhominacyon of the Nicolaitanes, whan a Christen mynistre toke to hym a wyfe, and yet the Apostles had power to leade about with them, systers to wyues. i. Corin. ix. But doubtlesse they fowly forgote themselues in these matters. For Symon Magus wolde haue solde the holy Ghost, as they ded all their spirituall promocyons and cures. And Nicolaus Antiochenus, made hys wyfe common, as they haue done other mennys wyues to their owne lecherouse vses, besydes hopes, bytches, and apes. For the sayd Nicolas was neuer condempned for mar-

Heretes.

Symon Magus

ryage

vage, but for abusyuge that honourable
estate. By these maye ye measure their Judge.
other buyldynges, tyll more mat-
ter come forwarde, and lawde
the eternall God, for the ly-
ghte whyche we haue in
this age receiued, both
to knowe them and
to beware of
them. So
be it.

☞ Thus endeth the second
part of this worke, called,
The Actes of Englysh vo-
tarves. Collected by Johan
Bale, Anno. M. D. L.

Tho.